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The CHRISTIAN CENTURY

A Journal of Religion

Modified Prohibition

By William H. Hudnut, Jr.

How We Hate War!

By Dwight C. Smith

The November Survey of Books

including reviews of biographies of

Gandhi, by Bishop F. B. Fisher

Al Capone, by Paul Hutchinson

St. Augustine, by F. D. Kershner

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The CHRISTIAN CENTURY

November 5, 1930

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The Office Notebook

With this issue The Christian Century gives to its readers the first of its enlarged special book numbers. It is the expectation that the space devoted to book reviews will be more than doubled in these special numbers, which will come once a month, and that the book section in other numbers will be considerably enlarged over what it has been in the past.

A letter from Dr. Harry Emerson Fosdick, after expressing appreciation of the confidence in the effectiveness of his ministry shown in the editorial, "Dr. Fosdick Accepts the Challenge," (October 15), discusses the complete architectural developments which are planned for the new Riverside church. The completed enterprise will cover two blocks with ecclesiastical and academic gothic, and will do away with the apartment houses which at present impinge upon the architectural mass of the church.

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The CHRISTIAN CENTURY

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EDITORIAL

ELECTION day was yesterday, in relation to the date of this paper. But it is no secret that weekly papers are printed before their date. For most readers election day, when they read this, will be tomorrow. The Christian Century's last word

A Final Word of Advice for Yesterday's Election

of exhortation is this: Cast your vote in favor of honest

politics. In a few states, a clear-cut issue is presented between honest, socially progressive and dry candidates backed by trustworthy organizations, on the one hand; and on the other, the opposite. In such cases, the choice is easy. Mrs. O'Neill, Governor Pinchot and Senator Norris stand for the right things and are backed by forces that no good citizen need be ashamed to be associated with. In some other states the issues are, in greater or less measure, confused. There are wets running on dry tickets. There are dries backed by reactionary machines. Massachusetts has a real wet-dry referendum. All good citizens should vote in it. The so-called referenda in Illinois and Rhode Island, are merely legalized straw votes. They are clever tricks conceived and launched by wet politicians, and should be ignored by dry voters.

The Real Crisis in the Prohibition Cause

IT may easily happen, under the stress of the persistent campaign of misrepresentation which has been waged by interested parties, that prohibition will suffer some losses. The prohibition cause is at a crucial point, and every citizen who is convinced that the liquor business cannot safely be left uncontrolled and that no other effective program has yet been proposed by any group with enough backing to put it into effect should stand by it. (Read the striking article by William H. Hudnut, jr., in this issue.) But crucial as is the present hour, ultimate victory for the dry cause does not so much hinge upon an increased vote at the polls this year, desirable as that is, as upon its complete disentanglement from sinister allies who are not trying to advance it but to use it for their own

advancement. Corrupt political machines which, not daring to attack prohibition, have attempted to use it as a stalking-horse behind which to carry on their depredations, are more dangerous than honest wets. If prohibition comes through this campaign freed from the incubus of hypocritical support by self-seeking politicians, with the eyes of its convinced supporters freed from any cloud of confusion as to the dominant issue of honest government, and with the hungry horde of spoilsmen fully persuaded that they cannot get the support of honest men by parading as dries, it will be a victory.

Not Local Issues but World Problems

MENTION German reparations and the average mind—outside of Germany—at once stiffens. We have settled all that, says the average mind. Both the amount and the time of the payments have been fixed, and nothing remains but for Germany to shut up and put up. If the average mind happens to be American, it adds that we have nothing to do with the matter anyway. The repayment of debts interests us, but not reparations. Dr. Hjalmar Schacht, former president of the reichsbank, speaking at the University of Chicago, uttered some clear words on the subject. He does not want to drag the matter of reparations back into the field of political discussion, but he makes it unmistakably evident that the reparations problem is an integral part of the total economic problem presented by the present almost worldwide financial depression. It is also the central fact in the situation which has produced the enormous increase in the following of the Hitler fascist movement in Germany. The German workingman has just awakened to the fact that he must pay the reparations out of his earnings. The government has no other assets. During the past six years Germany has borrowed twenty billion marks and paid back ten billions in reparations, investing the other ten billions in what was supposed to be productive enterprise. But in the present depressed condition of trade and industry, these enterprises do not produce enough to meet rep-

aration payments. The people must pay. For the sixteen million workers whose income is less than \$300 a year, this is a bitter prospect. If Germany is to get out of its reparations tangle, its foreign trade must be increased 40 or 50 per cent. That touches us, for the volume of every country's foreign trade is closely interrelated with that of every other country. Even if America were far better situated than it is at present, it could not sit safely and let the rest of the world blow up in its face. We tried that once—to be neutral in a war that was "not our war." A world war is everybody's war, and a world economic crisis is everybody's crisis. Reparations are a part of that crisis, and therefore a part of our problem. Dr. Schacht has no panacea to propose. But it is something to have a clear recognition that our own financial depression and Germany's reparations problem are both more than local issues.

Major Industries Ignore Unemployment

A CONFERENCE of big business men was held at the University of Chicago the other day to discuss, in the presence of a select company of guests and a large audience of other interested persons, the present situation in "the major industries." The industries described as "major" included steel, rubber, radio, automobiles, railroads, agriculture and merchandising. They were represented by men of national reputation in their respective fields—presidents or vice-presidents of some of the greatest concerns. Words of economic wisdom were uttered, words of cautious cheer and words of solemn warning, as is the way of industrial leaders when they address the public. Also platitudes as banal and flappedoodle as frothy as any that ever graced a gubernatorial thanksgiving day proclamation or a commencement address by a local politician. But what one hearer listened for in vain was some enlightening utterance upon the unemployment problem—at least a recognition of its existence and some estimate of its magnitude, if not a constructive suggestion as to its solution. Surely it is not a negligible aspect of the "present situation in the major industries" that some hundreds of thousands of men who normally derive their livings from these industries are at present in dire danger of starving to death together with their families. But not one of these captains of industry seemed to have noticed this feature of the present situation in their industries. So far as they were concerned, there is not a man out of work in the whole country. If there was one exception to this, it was the statement of a speaker on behalf of steel that, if we would only repeal our antiquated and ridiculous anti-trust laws, production might be stabilized, with consequent stabilization of employment. The conclusion of the disappointed hearer was that there is very little chance of solving the unemployment problem so long as it is considered as merely a private domestic difficulty for the unemployed individuals and not as a factor to be seriously

reckoned with in describing the present situation in the major industries and in the whole country.

Attacking the Madura Mission Precedent

ANNOUNCEMENT was made at the annual meeting of the American board of commissioners for foreign missions, held last week in Madison, Wisconsin, that steps are under way to induce the British government to change the rulings made by authorities in India in connection with the case of the Rev. Ralph R. Keithahn and the Madura mission. A full discussion of this case appeared in these pages in our issue for October 22. The action taken by Magistrate Hall, and later concurred in by the governor of Madras, interpreted the pledge of neutrality in politics, taken by Mr. Keithahn and all American missionaries working in India, to mean that there must be active and aggressive support of the government's policies. Later the governor made it clear that grants-in-aid would be withdrawn from missions containing individual missionaries who were not ready to so interpret the requirements of their pledge. The American board, in the statement made by one of its secretaries at Madison, admits the seriousness of the situation created for American missions in India by this Madura precedent. It states that it has been at work, through the channels of interdenominational missionary agencies in this country and in Britain, to induce the British government to change the interpretation of the neutrality pledge made by the officials in south India. It is reassuring to know that the American board is not allowing this precedent to be established without protest. It is not so clear that the policy of making the protest in private is wise. For one thing, it leaves India without knowledge of the difference between government policy and missionary opinion. For another, it ignores the power of public opinion. We have faith to believe that if the action of the government authorities could be made known to the Christians of Great Britain, and its implications pointed out, they would demand a change in policy in such unmistakable terms that there could be no denial.

Mussolini Prepares for Another Armistice Celebration

HAVING finally engineered the marriage of the 20-year-old Princess Giovanna to King Boris of Bulgaria, despite the misgivings of ecclesiasts of both the Roman and Orthodox churches, Mussolini evidently feels ready for another poke into the European hornet's nest. With Bulgaria ruled by an Italian son-in-law, il duce can snap his fingers at Yugoslavia, as well as at France standing behind Yugoslavia. And snap them he has, as his speech of October 27 amply proves. There is, to be sure, much truth in Mussolini's contention that a large part of the peace talk of Europe is hypocrisy. And there is plenty of reason to believe that Europe can never be

stabilized while the treaty of Versailles remains unaltered. But when Mussolini leaps from these premises to a prediction of a coming general European struggle, with the whole continent divided between fascist and anti-fascist camps, he is doing exactly the same thing that is being done by the leaders of soviet Russia, and that is best calculated to create a psychological condition in which war becomes inevitable. Both Russia and Italy are now committed to the theory of inevitable war. Both now conceive themselves as surrounded by implacable enemies. Both claim that their military preparations are necessary for defense. And while Mussolini talks of the beauty of cannons and Stalin of the glory of the red army the masses in both countries are being impregnated again with the old, old devil's doctrine of the consummation of patriotism on the field of battle. Professor C. Delisle Burns, of Glasgow university, speaking at Williams-town last summer predicted another general European conflict within ten years. Other observers have declared that the present peace will not last half that long. Any realistic contemplation of the state of Europe will add solemnity to the celebration of the approaching Armistice day.

Disciples Hold Huge Convention At the Nation's Capital

IT IS difficult to assess the significance of a huge denominational convention such as that held by the Disciples of Christ in Washington, D. C., last month. Not many church gatherings with a registration of 7,500 persons are being held these days. But the Disciples have always laid great stress upon their conventions, and they have always been large. This year, however, the attractions were unusual. It was the Pentecost anniversary, and the suggestion to observe the 1900th calendar cycle of that event was originally proposed, we believe, by certain leaders of this denomination. The completion of the beautiful church building at the nation's capital drew many to the convention. The cost of the structure was borne by the denomination as a whole, and there is ample reason for pride in having, as Dr. Abernethy says in his Washington correspondence, the finest church edifice in Washington. Moreover, the Disciples are just now engaged in the colossal task of raising \$8,000,000 to establish a pension system for ministers. They refused to back away from it despite the hard times. With hearts set upon raising this sum, the delegates went to Washington in a spirit of grim determination, which seemed to take on a glow of genuine enthusiasm before they left. There was harmony throughout, as was appropriate for the Pentecostal year. The election of Dr. Stephen J. Corey to the presidency of the United Christian missionary society for the ensuing four years was almost unanimous, a fact indicative of the fading out of some bitter controversies. Some great addresses were given. But there were probably too many of them. It would perhaps be expecting too much to ask that a conven-

tion facing certain life and death problems of its own should have any mind left with which to consider the graver life and death problems of the church of Christ as a whole. What happens to our denominations is less and less a matter of vital concern, as the greater issues of Christianity grow more clear. It must be said in fairness, however, that the note of denominational self-glorification was hardly heard.

Let the Veterans Keep Their Medals Bright

PERHAPS we are a little late in complying with a request addressed by a prominent automobile manufacturer to "all educators"—which, we presume, must include us. The gist of said request is that the educators to whom it is addressed announce to their students (which in our case would mean subscribers) that the manufacturer is sponsoring a series of radio broadcasts featuring the heroic exploits of American soldiers in all the wars from which survivors are still available. The "ace of aces" will personally "relate the experiences that led to his decoration" for valor in action. Other "world war veterans, Indian fighters, Filipino insurrection campaigners, Spanish-American war heroes" will tell the stories of their deeds of daring, thus "fostering the cause of patriotism"—and further impressing upon the minds of the young the inseparable connection between war and patriotism, building up a favorable emotional response toward the whole military system, fanning the smoldering ashes of international animosity, and quickening the ambition of the new generation, which came on the scene too late to win glory in previous wars, to go forth and win renown and decorations by similar heroic exploits at the earliest opportunity. No right-minded lover of peace is disposed to withhold from those who have fought bravely the recognition due to their courage and sacrifice. But when the "strong silent men" break forth upon the air to tell the world about it, innocently supposing that they are merely engaging in a legitimate camp-fire of veterans, and never suspecting that they are allowing themselves to be exploited by both militaristic and financial interests, their best friends ought to do something to save them from tarnishing by folly the decorations won by valor.

Progress Toward Anarchy

ABOUT two years ago an eminent Chicagoan who had been in the orient on an official mission for the United States government made a speech to several hundred of his business associates recounting his experiences while in the far east. Most of the speech had to do with the chaotic condition of China, and at the close the eminent American exclaimed: "One who sees such disorder cannot help wishing that forty thousand marines might be sent in there to clean things up!" It is a sentiment that other Americans, commenting on conditions in many parts of the earth,

have been known to share. But it is doubtful whether the disintegration of law and order is proceeding much more rapidly in China today than in America. Bandits and kidnappings form a staple item in the news from China, to be sure, but not more so than in the news from Chicago. As this is written the daily press is giving most prominence to the abduction of a banker from his home in a smaller city of Illinois, his seclusion in either Chicago or St. Louis, and the decision of his wife to pay a ransom of \$50,000 and to ask the authorities to keep out of the case. In the opinion of the banker's wife, it is clear, any attempt at action by the authorities would accomplish nothing beyond the probable death of her husband. Crime of this sort is being reported on a scale never before approached in this country. It is not many months since a banquet tendered a judge in New York city was the scene of a hold-up. The robbery of the wife of the mayor of Chicago produced only a passing ripple of interest. This entire issue of this paper could be filled with other illustrations of the increasing breakdown of the instrumentalities to preserve law and order in our American cities. Yet the general public maintains an indifference toward the situation which nothing, so far, has been able to shatter.

Does the Contributor Know?

[See page 1356]

EIGHT OFFICIALS of the board of home missions and church extension of the Methodist Episcopal church sign their names to an impressive document printed in our correspondence columns. They take issue with our contention and that of Charles S. Brown in his article, "Juggling the Missionary Dollar," that the "basis of appeal for home mission money in the major denominations is at variance with the basis of expenditure." With painstaking care they set forth the complicated procedure by which the Methodist home mission budget is prepared and appropriated. They prove beyond the shadow of a doubt something we never questioned, namely, that the board's appropriations are thoroughly sanctioned by authorized groups of district superintendents and certain ecclesiastical committees made up of pastors and laymen. The board officials trace their own authority for budget expenditures back to these men and assert further that these are the very men who are responsible for raising the money. That fact, too, is undisputed. Nor has any one questioned that funds specifically designated by the donors for a given mission are scrupulously administered.

What then is the difference between the signers of this document and *The Christian Century*? The difference, and it is a vital one, is here: We are looking at home mission expenditures in competitive areas from the standpoint of the contributors of home mission money, whereas these eight Methodist officials are looking at home mission expenditures from the

standpoint of district superintendents and ecclesiastical committees who make up and sanction their budget. We hold that the ultimate question for home mission administrators to ask themselves is not, "Is this budget properly sanctioned by our district superintendents and ecclesiastical committees?" but rather, "If the men and women who gave this money knew that it was being spent in this way, would they feel satisfied?"

It is rather amazing that this document does not once mention the humble contributor. Can it be that for these eight officials the sun rises and sets with the district superintendents and the ecclesiastical committees? We mean no disrespect to the superintendents and the committees. We have utmost sympathy for the difficulties of their position and the nerve strain upon them in making decisions for the wise placement of their appropriations. Nevertheless, someone needs to remind the Methodist board that although superintendents and committees may be charged with the responsibility of raising home mission money, they do not and cannot raise a very large proportion of it out of their own pockets. To raise this money they appeal to laymen rich and poor in local congregations all over America. Are these laymen who are the ultimate donors of mission money beyond the horizon of the board officials in Philadelphia? Has anyone ever heard a district superintendent or anyone else tell prospective contributors among these laymen that a considerable part of their money would be used to support little competitive churches in overchurched fields? Not yet, and why? Because money cannot be raised today on that appeal. Yet mission money is spent by the millions in just such ways.

Our contention is that mission money spent thus is not honestly spent, no matter how many ecclesiastical committees have blessed it, because the contributors have not knowingly given their money for that purpose. Will these eight officials claim that the Methodist church is free from the stain of spending money in over-churched competitive fields? They cannot do so. The Institute of Social and Religious Research has exposed the extent of such competition in a series of scientific studies by trained investigators. Do the Methodist officials question the accuracy of those studies? Six years ago Dr. Edmund deS. Brunner, the director of the town and country surveys for that institute, said: "I can conservatively estimate that the total amount of home mission aid given in the rural field to not less than 20,000 churches is \$4,240,000 a year. The amount of this which . . . goes to competitive points is 71 per cent, or roughly a little in excess of \$3,000,000." Do the Methodist officials wish to tell us that their denomination was not guilty of its share, along with the rest of us, in this waste?

It is not a question of the personal honesty of board officials. Neither *The Christian Century* nor Mr. Brown could even suggest a charge so gross and so unfounded. The administrators of the missionary

enterprise are men of integrity who are working fully as diligently for what appears to them the interests of the cause of Christ as any in America. Not all of them are equally intelligent, equally imaginative. Among them are some who seem like machine-made institutionalists—this is bound to be so—but there are also among them men and women of the finest moral sensitiveness who are also gifted with statesmanly vision. It is the system which they are operating that is being challenged. This system is an inheritance. It could not be built up now upon the basis of present day churchly idealism. It reflects the era of denominational competition, when the assumption prevailed that each denomination did God's service in establishing a church of its own name in every community, no matter how many other churches were already there.

Many have hoped and believed that this system was being steadily improved in recent years. Doubtless it has. But this document fails to reassure us that these Methodist officials are doing their share. Instead they seem to be content to fall back upon the district superintendents, and the various committees who prepare the budget. It would be more reassuring to hear them say: "Yes, the situation is still bad ethically and economically. We admit that it is a difficult weed to uproot, but we are laboring as hard as we can to uproot it; we welcome every article and editorial that will strengthen our hands and increase the ethical sensitiveness of home mission administration." Such a statement would do far more to increase confidence in mission boards than any number of documents which seek to escape responsibility for a system which today hinders the progress of the kingdom of God. Yet it is the uncomfortable fact that on every occasion when we have seen this question raised the response of the boards concerned has been to throw responsibility on local councils of some sort.

Over and over again in these days those of us who believe thoroughly in missions, both home and foreign, have it impressed upon us that mission officials themselves do not realize the perilous state of the whole enterprise. There is the sound of a going in the mulberry bushes, but they do not hear it. There is the rumbling of an approaching earthquake, but they do not feel it. They seem to think that all will be well if *The Christian Century* will just keep quiet. But peace and new life in missions are not to be had so easily. All will not be well until the sins of mission administration have been repented of and renounced. It matters not that those sins have been inherited from an earlier generation. The sins are with us now and must be washed away. Hiding them behind budget classifications or in pious phraseology will not do. With utmost sincerity and earnestness, we beg these eight Methodist officials to lift their eyes from their document to see what their constituents and our readers see daily—the spires of little competitive churches each of which receives its home mission subsidy from its own board, piercing the sky in hundreds of American communities. And we ask

them: Do the contributors of your funds want you to spend their money this way? For the love of God's kingdom, brethren, stop it!

Chiang Kai-shek Is Baptized

DISPACHES from Shanghai announce that on October 23 the president of China, General Chiang Kai-shek, was baptized as a Christian. General Chiang had just returned to his home in Shanghai after spending months in the field directing the military operations of the Nanking government against the combination of northern generals who threatened its authority. The baptism took place in the Southern Methodist church of which the general's wife and mother-in-law have been members for many years.

All the circumstances surrounding this baptism conspire to give it unusual world interest. In the first place, General Chiang is at the head of a government which, through its educational and other edicts, has been widely regarded as opposed to the program of the Christian churches in China. At the very time when this baptism occurs, Christian leaders in China and in western countries are seriously debating whether it is possible, under the regulations promulgated by General Chiang's government, to carry on mission schools and other mission institutions. It is less than three months since local regulations enacted in General Chiang's capital, Nanking, virtually prohibited Christian services in that city.

More than that, this conversion of the Chinese president comes after an intense anti-religious agitation extending over eight years. This agitation, while nominally directed against all religions, has admittedly concerned itself more with opposition to Christianity than to any other faith. Despite occasional reports to the contrary, this agitation has not been losing force. Indeed, it has seemed to gather support within recent months.

It should also be noted that General Chiang's baptism has followed a campaign in which he has reestablished himself securely as the principal figure in his government. Three months ago General Chiang's power was seriously threatened. The combination of northern war-lords, the communist-bandit disorders in the south, and the enigmatical position taken by the military governor of Manchuria were then working together to make the position of the Nanking generalissimo extremely precarious. It was then well within the realm of possibility that General Chiang would be eliminated from leadership before the end of the present year. But the outcome of the recent campaign has eliminated General Chiang's principal rivals and has seated him with new and increased assurance in the presidential chair. His baptism thus comes at a time when he is at the height of his power, and not when he is in immediate political difficulty.

Ordinarily, the conversion to Christianity of the president of China under such circumstances would

cause rejoicing throughout the church in every part of the world. And the news of this baptism is sure to be received, and welcomed, in some quarters as evidence of the advance of the Christian enterprise even in this period of difficulty. Yet we expect that even among the churches of China—eager as they are for every possible accession of strength, and particularly for evidence to disprove that charge of lack of patriotism which is their heaviest handicap—the entrance of Chiang Kai-shek into the enrolled Christian community will be greeted with restrained enthusiasm. Certainly the church outside China will wish to watch developments for a considerable period before concluding that this baptism represents an important victory for the cause of Jesus Christ.

Why is it the part of wisdom to greet the baptism of this Chinese leader with reserve? Not because of any suspicion of General Chiang's personal motives. Whatever these may be, they are beyond the sure perception of others, and the Chinese president deserves to have his action taken as the expression of a sincere desire to obtain spiritual guidance and satisfaction. But other elements enter into the thinking of Christians as they weigh such an event, and these combine to remind them that the mere formal adherence of a powerful political figure does not always work toward an increase in the vital religious contribution of the church. Consider some of these warning factors.

For one thing, Christianity has not been fortunate in the results of its tie-ups with Chinese leadership in the past. There was a time when Roman Catholic missionaries seemed to be on the point of baptizing a Chinese emperor, and when the Jesuits were the favorites of the imperial palace. But that period of imperial favor proved to be a prelude to a period of even greater disfavor, when the actual advances that the Catholic missions had made in all parts of China were all but wiped out. In the last century, the leaders of the Taiping rebellion, which seemed for years on the verge of overthrowing the Manchu dynasty and which gained almost complete control of the rich lower Yangtze valley, originally announced themselves as Christian converts. For a brief time the Christian cause found it agreeable to bask in this favor, but as it became apparent that the Taiping rule meant only ruin and misery for millions of Chinese, missions and churches spared no effort to dissociate themselves from the movement. In the present century, the two most conspicuous Christian converts have been Dr. Sun Yat-sen and Marshal Feng Yü-hsiang. Without entering into the endless discussion which has grown up concerning the relation of these men to the Christian church, it can at least be said that their affiliation has not worked to increase the spiritual power of the Christian enterprise.

Again, as the church grows older and wiser it is not quite as much bedazzled by official patronage as it once was. It still has much to learn in this regard, but there is undoubtedly less naiveté among Christians in their attitude toward the importance of conversions among captains than there was even a quarter

of a century ago. The conversion of Constantine is no longer universally regarded as the time from which to date the triumph of Christianity in western Europe. In fact, most thinking Christians will admit that the conversion of Constantine constituted one of the most direful misfortunes that ever befell the western church. Similarly, the conversion of Vladimir is not remembered as a triumph but as a defeat for genuine Christianity in the world of eastern Europe.

And this recognition that the conversion of leaders may operate to substitute a nominal and formal type of Christianity for a vital faith is quickened by increasing perception of the difficulties in which the Christian church stands by reason of all its implications with the modern state and the modern social order. The experience of the past two decades has shown thoughtful Christians that the church would have been much better off not to have been the acknowledged spiritual mentor of the heads of the western states than to have been shown so utterly impotent to restrain them from folly. The more complete the tie-up becomes between the men and women who are the conspicuous leaders of an unchristian state and society and the Christian church, the more devastating may be the undermining of the church's claim to spiritual authority.

This connection between the church and the leaders of an unchristian order is difficult enough under any circumstances, but it grows increasingly embarrassing when the leader in question is a military man. The spiritual perception of the church is advancing, and it has almost—if not altogether—reached the point where it sees in war the negation of its message and its Lord. What the church thus sees for itself, millions outside the church see with terrifying clarity. The Christian church which would bless war, they declare, would crucify its Christ. The day is not far distant when the presence of a man of arms in the fellowship of a group of Christians will be acknowledged as an anomaly which no amount of sophistry can conceal.

Added to all these considerations, there are other factors in the present Chinese situation which, without any reference to General Chiang's personal motives, are bound to have a restraining influence on Christian enthusiasm. There is, for example, the obvious and pressing need on the part of the Nanking government for foreign support, especially in the form of loans. With the northern rebellion at an end, the Nanking government is in a better position to seek foreign loans than at any previous time in its history. Its financial difficulties are enormous. Indeed, so pressing has been the need of funds that there have been persistent rumors of a revival of the opium traffic with official or semi-official connivance. Whatever the popular opinion of Christianity in China today, the leaders of the Nanking government—many of whom are enrolled Christians—know that it will not lessen western interest in their government to have a baptized Christian at its head. It is not

beyond the bounds of possibility, therefore, that they may have had very immediate and practical advantages in mind in encouraging the president to take this step.

Finally, there is one openly announced phase of this conversion which has within it the possibility of doing great damage to the Christian cause. This is the emphasis placed on General Chiang's conversion as a first step in a general and concerted campaign on the part of the Nanking government to rid China of communism. China undoubtedly has a difficult problem with which to deal in communism. With a border longer than that between Canada and the United States running between her and Russia, with her country filled with evangelists of the communist doctrine, and with her influential student classes espe-

cially affected, it is clear that any government which is not communist will have to be eternally vigilant to protect itself against the threat of communist uprising. But it is to be doubted whether the measures of bloody repression previously used will attain the ends desired. And whether they do or not, to allow the impression to gain ground that Christianity is in the slightest degree responsible for or interested in such massacres is to insure its downfall as a source of spiritual regeneration.

In view of these considerations, and others which might be brought forward, Christians everywhere will be well advised not to greet the announcement of General Chiang's baptism as any sure indication of a forward stride in China on the part of the kingdom of God.

VERSE

The Prince of Peace

Tune: "All Saints"

THE Prince of Peace His banner spreads,
His wayward folk to lead
From war's embattled hates and dreads,
Its bulwarked ire and greed.
O marshal us, the sons of sires
Who braved the cannon's roar,
To venture all that peace requires
As they dared death for war.

Lead on, O Christ! That haunting song
No centuries can dim,
Which long ago the heavenly throng
Sang over Bethlehem.
Cast down our rancor, fear and pride,
Exalt good will again!
Our worship doth Thy name deride,
Bring we not peace to men.

Thy pardon, Lord, for war's dark shame,
Its death-strewn, bloody fields!
Yet thanks to Thee for souls aflame
Who dared with swords and shields!
O Christ, who died to give men life,
Bring that victorious hour,
When man shall use for peace, not strife,
His valor, skill, and power.

Cleanse all our hearts from our disgrace—
We love not world, but clan!
Make clear our eyes to see our race
One family of man.
Rend Thou our little temple veils
That cloak the truth divine,
Until Thy mighty word prevails,
That cries, "All souls are mine."

HARRY EMERSON FOSDICK.

Lift Up My Cups

LIFT up my cups,
O Lord of love and life,
Thou father-heart divine,
That they may somehow overflow
Abundantly with wine.

Lift up my cups,
My small and shallow cups,
My cups of earthen mold,
That they may catch more sunshine bright
Than little cups can hold.

Lift up my cups,
My flawed and broken cups,
And mend them, Thou above,
That they may hold the peace of God
Poured in them from Thy love.

GRACE BROWN PUTNAM.

1930

TIME turns not back, its ceaseless onward flow
Still finds earth's peoples groping through the
night,
And straining sleepless eyes for morning light,
As year on weary year, with footsteps slow,
Drags by, and leaves its meed of weal or woe,
While always—never ending—wrong and right
In deadly combat grapple, and the blight
Of spirit blindness curses friend and foe.

But lo! amid the cosmic clash and roar,
Where Force contends with black, insensate Might,
The race of man, uncovered, stands once more
Before a Cross with rays of gold bedight,
Or bows before an empty tomb—the door
Through darkness, to the spirit's goal of light.

AUBERT EDGAR BRUCE.

How We Hate War!

By Dwight C. Smith

I HAVE just come from a meeting which makes me wonder again whether the Christian churches in this country are not just trifling with this peace business while the flames of militarism spread. It was not a religious meeting. The fact of the matter is that it was a service club luncheon. The speaker was a man who is traveling through this part of the countryside, showing films of war scenes which he himself took as a combat photographer with the American army in France. Whether he receives any source of income other than his pension for the four wound stripes that he wears, and his share of the proceeds from the theaters where he appears, I do not know. He may or may not be a part of the drive which is always being made upon us by the reserve officers or some other group of the military establishment. But all that is beside the point. What matters is the effect of his message and the effect of similar messages which are being shouted at us from all sides.

Like all the rest, this particular speaker is concerned that we shall have no such terrible thing again as the last war proved to be. He says he hates war, and I believe he means it. I think he is as sincere as the local officers in the national guard and the American Legion, who tell me that they are pacifists—and think they mean it. The trouble with them was epitomized by today's speaker. He talked for nearly forty minutes to men who were uncomfortable from too much lunch, but who sat in rapt attention. He talked for forty minutes to an attentive audience of business men who would think themselves abused if they had to listen to a sermon thirty minutes long. He had no airs and graces such as are supposed to belong to the orator. Instead, he exemplified the hard-boiled soldier type.

Hard-Boiled

Metaphorically, though not actually, he talked out of the corner of his mouth. What he talked about was the war that he told us he hated. He described the campaigns of Chateau-Thierry and the Champagne. It was crude and somewhat violent, but not a circumstance to the actual facts he was describing. And through it all he wove a glamor about the very thing which I believe he honestly thought he hated. Apart from the fact that he was sure *we* won the war, he took a morbid delight in recounting death and slaughter. And he made it all seem magnificently glorious in its very horror. He told us the war was a horrible, terrible thing. But the qualities of manhood which he most admired were those which are practically meaningless except in war.

He told us how the tide of the battle was turned when a detachment of men from the south were told a false rumor of the destruction of an American hospital unit containing a number of women nurses. He

explained that these men were imbued with the traditional southern chivalry, so that such a report filled them with a dreadful madness that set them cursing the enemy and rushing headlong through shell-fire to hand-to-hand combat, which he described in painful detail. Yet there was a sense almost of reverence in his description of that lust to kill, which was communicated to his audience so that they, too, began to worship the thing they said they hated.

Long for Peace; Prepare for War

Then came the moral of the tale. Although the German attack was repulsed, the defending forces were reduced to a mere fraction of their original strength. It was necessary to send in reinforcements from American troops which were but recently arrived. And, according to his statement, the official report of some of the officers receiving those fresh troops is that in some cases not one in ten of the new men who were coming in for duty in the front line could even load their rifles correctly. The reason, of course, was because America was inadequately prepared for war. The moral is that in the future we must long for peace while at the same time we support the citizens' military training camps, and the national guard, and every other device for training our boys so that they may never again be exposed to such inexcusable conditions.

Now, such a speaker serves as but one more reminder of the fact that much of our talk for peace has been sheer piddling. We have tried to advance the cause of peace by denouncing war. But, if one may change the figure of speech, we have hardly got to first base. We have read "All Quiet on the Western Front," together with other books of which it is the type. We have imagined to ourselves that if only everybody could read such books there would be so great a revulsion against war that the whole matter would be settled. It won't, though, and we may as well see that it won't. That sprightly magazine, the New Yorker (which, by the way, it will do any minister good to read) tells in a recent number of a New York taxi driver who discussed with a passenger the film version of "All Quiet on the Western Front." According to the writer, the driver sighed wistfully and said, "It's a swell show. I'd like to get in a war like that." Moreover, such is the effect of a good many speeches and books which are expected to reveal the horrors of war. The speaker at our club today is not the only one who succeeds in creating such a feeling.

Hypnotized by War's Glamor

Whether birds ever are hypnotized by snakes I do not know, but if they are we should know how to sympathize with them, for that is what seems to happen with us when the specter of war looms near.

The fact that we hate war, that we denounce war, that we acknowledge its futility and its utter bankruptcy has nothing to do with the case. I am acquainted with some men who seem pathetically fond of playing soldier. They strut around, happy as children, in national guard uniforms—though they seem seldom to be men who had any active war service themselves—or they wax eloquent in their condemnation of pacifists. One of my mild fellow-members declared to me when the speech was done today that "we ought to hear such a speech as that at least once every month." On the other hand, these men do not want war. They are quite sincere as they cry out against its stupidity and its horror. They will listen gravely and applaud heartily any man who exposes war as a thing to be despised. The irony of the case is that when they go thus far with us, they forthwith branch off upon a line of reasoning which in its inevitable logic will lead them right back to war again.

It is high time that we perceived the futility of trying to end war by explaining its viciousness and its bankruptcy. To get men aroused to a hatred of war is easy, so easy that we ought to realize how ineffective it is. We must learn to step out beyond this point where everybody agrees with us. We must begin by showing the absolute folly of that time-honored and revered slogan, "In time of peace prepare for war." We must insist upon applying to this question the rules of psychology which are taken for granted everywhere else. Why, the whole philosophy of education, the whole principle of training for citizenship, the whole plan of child-raising, these and other types of training all combine to teach us that we get what we prepare for. Otherwise, why should we spend our time at them? If we did not expect our training to bear fruit, what would be the purpose of any type of educational practice, or habit-forming process?

If We Want War

The most elementary lesson in psychology deals with the fact that habits of conduct and of thought are to be built by repetition. A reaction once completed is easier to repeat than one never experienced. Consequently, it should be clear as day that the theory "In time of peace prepare for war" is the logical one to follow if what we want is war. It is the thing for which we prepare that we will get. If, however, what we want is peace, then it is peace for which we must prepare. This, of course, is the truth which is contained in the inscription of the pen with which the Pact of Paris was signed, "Si vis pacem pare pacem." On the other hand, it is a truth which has been ignored by the very nations whose representatives signed with that pen. It is the truth which was ignored by those who attended the London conference. It is the truth which Mr. Coolidge seems never to have come within a thousand miles of recognizing. It is the truth which not even a Quaker President seems to have seen so clearly that he could not forget it.

As soon as we begin to insist upon dealing with this fundamental rule of human conduct, we are admonished that we must be realists. This, we are told, is a very practical world and not Utopia. We are surrounded by other nations which depend upon armed force to get along in the world, wherefore we must do likewise. Somehow, it does not appear to be very clear that the reason they do so is because all the rest do. It is forgotten, evidently, that for a century and more the United States and Canada have proved that nations do not require armed establishments in order to keep peace; and that the reason for our record of good will is the fact that we secured peace by preparing for peace. Who can doubt that if we had been armed to protect ourselves against each other, we should long ago have found our misunderstandings drawing us into war? No, if we are really determined to be realists then it behooves us to open our eyes that we may see the end of the road down which we are traveling. And the end of that road is war, so long as we are determined to prepare for war.

The Knife Up Our Sleeves

It is a characteristic of men in their dealings with one another that what they consider to be their last resort is the means upon which they will ultimately rely. We may go through all the preliminary gestures of peaceful dealing that we please. If, meanwhile, we keep a knife up our sleeves, then it is the knife which we will in the end use. If we tell ourselves that we hate war, and that we must keep its implements at hand lest we be forced to use them, we shall sooner or later come to the point where we rely upon them, no matter how much we protest our unwillingness. It is inconceivable that any person engaged in education would teach his pupils the technique of a wrong method in order that they should remember to use only the right. Why, then, should we so persistently and so fondly imagine that we are insuring peaceful settlements to disputes by teaching our youth the methods of war? And why, in heaven's name, should we flatter ourselves that we are being very wise and very stern realists when we do it?

This is a very simple application of the law of consequences. It is the self-evident fact which led Jesus to remark that "they who take the sword will perish with the sword." I can't see that it is so very mysterious. Applied to almost any other field of human activity it is taken as a matter of course. Men have a way of saying that it reveals Jesus as an incurable, impractical idealist. On the contrary, however, I should say that it is but one more proof of the fact that he was an absolute realist. It is we who weave webs of moonshine when we try to persuade ourselves that the training in military method and its acceptance as the ultimate deciding factor in international affairs is the way to secure peace.

How anyone who will seriously try to be logical can support the idea of military training as a path to peace must remain one of the mysteries of human

behavior. How we can follow Jesus Christ and remain complacent about a process which leads to only one possible conclusion I simply cannot see. Denouncing war is the first step, of course, but we cannot remain teetering on that spot forever. In the meantime there continues to flourish this inverted sort of reasoning which is bound to take us into the very war which we have all agreed we do not want.

Stop Trifling!

The Christian churches must give up their trifling and begin to put out the fire. They must exert every ounce of strength they have to secure our support as a nation of every instrumentality of peace. They must stop being deceived by the stupid old plea that since human nature is what it is we shall always have war. As Christians it is their most earnest conviction that men can be changed. As Christians it must be their belief that good will is at least as dynamic in its power to win as is suspicion or violence. As Christians they must see that no sacrifice of peace can be worse than the cost of war; otherwise, how can they look upon the face of the crucified Christ? As assemblages of intelligent persons they must insist that for nations to settle disputes legally is no more incredible or impossible than for men to abandon the silly practice of trying to defend their honor by dueling. As groups of reasoning men and women they must refuse to be silenced by any false analogies which try to compare a military system with a fire

department or a medical service. (As though firemen tried to extinguish flames with gasoline, or as though doctors fought disease by poisoning public water supplies!)

The churches have been told at various times that with them rests the responsibility of preventing future wars. To at least a considerable degree this is true. Unless they will see the truth that Jesus taught, they need hardly expect the world at large to do so. The plain fact of the matter is that we in the churches have been bluffed into thinking that it would be an act of disloyalty for us to insist upon the position of pacifism. So far as our faith is concerned, it is apostasy for us to do anything else. As for our patriotic duty, it should be no less clear. The way of trust in military method is ultimately the way of war; and the way of war is ultimately the way of national destruction.

Moreover, with the Pact of Paris agreed to by our nation, it becomes a test of national honor that we adhere to that covenant which promises that we will under no circumstances use any but pacific means to settle our disputes. In actual truth, therefore, whoever encourages us to break that pledge is traitor to his country's honor. Wherefore, it becomes our solemn obligation as patriots to insist upon the ways of peace, and to decry those institutions which build up a confidence in war rather than in peace. The fires that threaten to engulf the world are smoldering in this country no less than in others.

Church Unity and Property Rights

By Marcus A. Spencer

SCOTLAND is a small land, but it knows much about church unions and church separations. It has been having splits since 1690, when the "Cameronians" refused to remain with their brethren under the revolutionary settlement of William and Mary. The eighth and most recent split in Presbyterianism was in 1892, when a small body, now numbering 22 congregations, left the Free church to form the Free Presbyterian church, the dissenters objecting to the passage of a declaratory act which softened some of the asperities of the Westminster confession of faith. Similarly, the Scots have been experimenting with church unions since 1820, when the New Light Burghers dared to cast in their lot with the New Light Anti-Burghers. In matters ecclesiastical, Scotland has learned much that has proved valuable to herself, and which might be of use to others.

Unanimity Impossible

First of all, she has discovered that a unanimous union is almost impossible. It is so wonderful an achievement in our Protestantism, which emphasizes the individual judgment and conscience and responsi-

bility, as to be almost a miracle when it is achieved. It has happened only once in Scottish Presbyterianism in 110 years—in 1847 when the United Secession church—the "New Lights" just mentioned—joined the Relief church to form the United Presbyterian body. The six other unions all gave birth to minority bodies, of whom all but two continue with us until this day.

Yet in spite of this price of a fresh wound for the healing of the old sores, it is the firm conviction here that the new fellowship and the enlarged vision and the greater inclusiveness are worth what they cost. After all, each fresh wound has been much smaller than the rent that has been closed. The membership of the Church of Scotland is now 1,284,449—in a country whose population is estimated at 4,884,032—as against a "continuing" membership of 13,721 (almost exactly the loss for the year of the two uniting bodies), and as against a total membership of about 50,000 in the five separatist Presbyterian churches combined, which is 4 per cent of the reunited church membership.

The second bit of wisdom that Scotland has

learned is that when brethren differ in ecclesiastical affairs, it is very easy for the natural man to get the ascendancy over the spiritual. Unless there is a strong disposition on both sides to act toward one another in Christian love, there will be wrangling, recrimination, and what is worst of all, the resentful appeal to the civil authority in law suits. The battle usually wages hottest over who shall have possession of the dearly loved property, which is desired for its hallowed association with a venerable past, for its intrinsic usefulness in the present, and as a symbol that *right* is on *our* side. Therefore, all parties to the recent union were eager to show to the world a more excellent way than has been followed in the reunions in the past.

Battles Over Property

Trouble was avoided during the preliminaries to union by several wise steps. The United Free church intentionally placed on its negotiating committee some of the strongest sticklers for its own distinctive principles, men who were lukewarm about union on any other basis than absorption. There was thus insured a frank discussion of all points that were troubling the minority, whenever such points arose. Frequently adjustments and adaptations were possible which eventually kept many people within the church who had started by being hostile to the whole idea of organic change.

Again, the discussion was concentrated on broad general principles. If minor problems had been allowed to be intruded, a thousand additional *local* reasons would have developed to keep individuals and congregations out of the union. Discussed now, these lesser problems are gradually and harmlessly being settled in a fair fashion.

A final nugget of hard-bought wisdom is that even where there is a strong will to peace on the part of large groups of people on both sides, the amicable division of property may be interminably delayed by the dead hand of legal documents or actually thwarted by the overweening obstinacy of little groups of warriors in the township or village or ward. This is the time when a tactless minister and a dour elder can seem like emissaries of the evil one to prevent the fair-minded generous spirit of the leaders reaching by so much as a trickle those who once worshiped side by side in the same edifice.

Legal and Local Obstacles

The Church of Scotland was reunited on the first day of last October. At that time, the continuing church hoped it would be awarded 30 or 40 local churches where there was a majority, or an alleged majority, against union, and perhaps 10 more in cities where groups of dissentients from several congregations might be united into one. When the assembly met in May, the net result of seven months' negotiations was three disputed cases amicably settled! Since then, ten claims of the Continuing church have been conceded. The present situation is that the

Church of Scotland is using some edifices which the Continuings claim, and vice versa, and there are also some churches which are being shared. This latter arrangement sounds sensible and friendly, but in reality it bristles with difficulties as it gives constant opportunity for pinprick annoyances.

Delay in Property Settlements

Part of the delay is because the Church of Scotland does not wish to yield up property which the continuing church may soon find itself unable to maintain, for the allocation of churches to the "Wee Frees" a quarter of a century ago proved far too generous—a third of their congregations are always shepherdless now, and therefore in a moribund state. On the other hand, the strong church does not wish to use its power and influence to squeeze the letter of the law, rather than equity, out of its opponents. It would be foolish to have needless building of churches in an overchurched land. The Church of Scotland's position, accordingly, is that in cases where she has a legal claim to the property, yet a majority of the congregation are against union and are maintaining congregational life in the building, she will not enforce her claim. But, alas, this view is not acceptable to the Continuing church who desire that their tenure shall be absolute—not terminable when the other side considers that circumstances have altered.

There the matter rests, at present a deadlock. Can the remaining thirty cases or so be settled out of court? Thus far litigation has been successfully eschewed, but congregations dwindle away steadily as long as an unsettled dispute broods over a building. Somehow, the normal person still prefers the atmosphere of brotherhood to the aroma of pugnacity in connection with his sabbath worship. Individuals are crying out for a test case, since a civil lawsuit is at least an impartial referee. Yet one cannot help hoping that he which hath begun a good work in his church in Scotland will find such love and grace in men's hearts that he can finish it peaceably to the end!

The Master

HE called the unknown best from Peter, James,
And all the rest, who met Him face to face,
And lent their lives to His amazing grace
Of humor, irony and insight; flames
Of lambent love from him seared out the shames
Of lifelong littleness in them, till base
Was base no more, and even commonplace
Became uncommon, till their very names
Grew strong to move a world that would have thought
Them simple, stupid, ordinary men,
As once they had been, helpless for that task—
Till Christ upcaught in them the gold he sought,
Drew forth their deepest selves. . . . Can He again
Do that, if you, or I, have faith to ask?

H. D. GALLAUDET.

Modified Prohibition

By William H. Hudnut, Jr.

A GREAT, though by no means a new, dilemma faces our country today. The liquor traffic creates trouble when it is legalized. It also creates trouble when it is outlawed. Which course best points the way toward an ultimate and effective solution of the problem? Unhappily, many do not realize that if the liquor traffic were again to be given a legal status, we would still be faced with prohibition. The time has passed, in this country at least, when the people are willing to grant the liquor traffic the sacred sanction to do as it pleases. Even the most ardent wets recognize this fact, for they all oppose the return of the saloon. The question, therefore, is not prohibition versus no prohibition, but rather what *kind* of prohibition we shall have.

I

Admitting this, the more intelligent friends of liquor are today proposing various forms of modified prohibition. Indeed, modification is in the air. This age may yet be called "The Age of Modification," what with modified treaties, modified tariffs, modified marriage, and modified morals! To be consistent, we must have modified prohibition. Mr. Morrow says so, and Governor Roosevelt, speaking for his tenth of the nation, agrees; so what remains but for the rest of us to fall in line?

There are some, however, who do not see things in this light. They remember too much. They have not forgotten that all of the forms of modification now being proposed have been tried in this country and found terribly wanting. They recall, by way of analogy, that 200,000 slaves were smuggled into this country during the third decade following the prohibition of the slave trade, and that even now the 14th and 15th amendments are scarcely meeting with scrupulous enforcement in the south. They admit that the present liquor situation is far from satisfactory, yet see no reason on that account for repealing the law. They know that enforcement is difficult, but they understand that to seek a law which the liquor traffic will obey would be to seek in vain. They are anxious for some forward step to be taken, but would rather see the prohibitory laws replaced than repealed. They fail to perceive any compelling reason why the government should legalize the liquor traffic, and thus help to debauch the very society whose welfare it is supposed to safeguard. They say that the legalized liquor traffic makes it harder for people, all sorts and conditions of people, to live decently, and they deny that any permanent benefit would result from sanctioning by law an agency that hinders social progress and imperils personal morality.

Such people firmly believe that attempted prohibition is better than lawful propagation, that repeal would add to rather than detract from our present lawlessness, and that the drink evil can never be rem-

edied by making liquor more available. And finally, in a situation where there is need for high purpose and long vision, they prefer to look upon prohibition as a genuine, even though in its present form an unsatisfactory, effort at a particular social self-discipline that will ultimately aid our whole moral task; and they prefer to rest any changes in the hands of those who are friendly to the law's major intent.

II

With the attitude of the opponents of the liquor traffic thus in mind, we may examine some proposed forms of modified prohibition, assuming that common ground for both wet and dry can be found in the general desire to put an end to the systematic commercialization of intemperance. In the first place, one questions whether a reversion to the old license system would accomplish this end. No license likely to be imposed would be too large for the great liquor corporations, with chains of saloons all over the country, to pay.

One's imagination plays with the picture of what the legalized traffic would do to make this nation liquor-conscious. There is tremendous suggestive power in modern advertising, so much so that we all use many articles now which we really do not need and which we did not use ten years ago, simply because they have been so successfully advertised. The enormous increase in the use of cigarettes by men, and their adoption by women, is a case in point. Modern business has learned that a plentiful and cheap supply of almost any article can be counted upon to create a demand for that article if it is properly advertised. Such advertising would of course be employed by the liquor traffic the moment it was given legal status, and little time would be lost in making us alcohol minded.

Making the Nation Liquor-Conscious

"I'd walk a mile for a Piltzer"; "Johnny Walker whisky eventually, why not now?"; "Reach for a glass of Haig and Haig instead of a bottle of beer"—such slogans as these would appear on every signboard and news-sheet in the land, and it would not be long before we knew in detail which liquors did not produce throat irritation, which satisfied, which were mild, which should be used when one wanted to be nonchalant, and which ones were recommended by various prominent citizens and which others by merely professional athletes. There is little doubt that, if the liquor traffic were once more legalized in any form, and tried seriously to make this a drinking country as high-pressure automobile salesmanship has made it a driving country, we would be one of the most drunken nations on earth.

Another spillway that is being proposed for the already leaky prohibition dam is the legalization of

light wines and beers. We are told—and with what prophetic inaccuracy history can easily point out—that if people can have soft liquor they will not desire hard liquor. It is held that soft liquor would not be mixed with hard liquor. It is held that breweries could be kept from becoming distilleries. It is held that men would no longer consider their personal liberty infringed if merely strong drink were denied them. One is inclined to query why Americans do not at present confine their drinking to soft liquor if that is all they want.

Carrying a Pocket Laboratory

If light wines and beers were legalized, how would permissible liquor be defined and how recognized? Every enforcement officer would need to carry a pocket laboratory around with him. How ridiculous it would be to arrest a man for the unwitting sale of a liquor that had a half of one per cent more alcohol in it than the established maximum! One suspects that, in dealing with the American temperament, the cause of temperance would be given a tremendous setback through the legalization of so-called soft liquor. The liquor interests know this. They see the loopholes. Their agitation for the return of light wines and beers is not disinterested.

In the third place, there are many sincere people who maintain that an end to the systematic commercialization of intemperance may be brought about by government control of the liquor traffic. They seem to forget that that is just what we are attempting now, and our efforts seem ineffective enough as it is without adding to our task the responsibility of government dispensing. If business men are opposed to governmental control of the railroad situation, one suspects they would be even more opposed to a government monopoly of the liquor trade. What reason have we to suppose that the states would fall in line, any more than they have at present? It would be a queer anomaly to see an empty government dispensary next door to a flourishing speakeasy!

Credulous Optimism

So many people seem to think that by changing the law we will change the purposes of the evaders of the law. To hope for better things from governmental partnership in a low, ignoble traffic seems to be optimism of the most credulous sort. One can imagine government officials rigorously preventing all leaks from the numerous government distilleries, and refusing to withdraw any unbonded liquor no matter how much they were offered. One can imagine government bartenders in government-operated wine parlors keeping government-regulated hours and dispensing government-prescribed amounts of government-brewed beer. If this sort of control would prove such a blissful arrangement one wonders why it did not occur to the liquor dealers long ago as the surest means of perpetuating their trade, thus intrenching it as a source of revenue.

A fourth form of modified prohibition, championed

now by Mr. Morrow and others, is a return to state control. The logical implication of their argument reverts to local option. Let there be flexibility in the law, they say. Let each state—and within each state each county, and within each county each community, and within each community each ward, and within each ward each precinct—decide for itself whether or not it will have within its borders any form of the liquor traffic. Here we have the espousal of a highly individualistic ethic, which is the very antithesis of a socialized democracy. Certainly the civil war should have taught us that the whole of the American people intends to control all of its parts on any issue it thinks vital to the general welfare.

If we are going to exist as a united nation, we must have approximately the same laws on great issues governing all of us. There seem to be certain fundamental rules, and the more complex and specialized your society the greater the number of these rules upon which the people of a country have generally to agree before they can live together successfully. In America, a rule upon liquor seems as basically necessary as a rule upon slavery, or pure food, or the tariff, or immigration, or interstate commerce. Individualism, state control, in these matters would spell anarchy. It seems clear that if this nation were by law half wet and half dry its ability to cope with the major problems that face it would be seriously hampered. It must "become all one thing or all the other."

Protecting Dry States

Is it not evident that we have had ample proof, in the case of the liquor traffic, that any attempt at a reasonably free democracy is seriously handicapped without uniformity on this issue? We have found that we can "ship wet into dry territory but that we cannot ship dry into wet territory." Dry states next to wet states simply have not had the personal liberty to be dry, and wet states next to dry states have not been free to remain only moderately wet. State after state has found it physically impossible to be dry when it was surrounded by four wet states. Five wet states were the invariable result.

This truth is urged by the Anti-Prohibition Manual of 1915 which goes to great length to show that in 1910 prohibition in Kansas was a farce. Insanity, pauperism, murders, prisoners, and divorces exceeded the ratios of most licensed states, while church membership and savings accounts lagged behind. Yet in the face of this lamentable failure of state prohibition, which the liquor interests themselves were so careful to point out, we now find them urging a return to state control! Such a reversion seems impossible of serious advocacy, and one is driven to the conclusion that the friends of liquor want a return to local control because they know it would mean no control.

It is significant that no matter what the law on liquor happens to be at any given time such people are always against it, always eager to revert to the former solution, always anxious to retrace the step that

has just been taken. They know only too well that if we are to have any social control of the liquor traffic at all, it must be in the form of national prohibition or else it will be wholly ineffective. This is not to imply that the situation at present is effective, but simply that it seems to point the only possible way toward an intelligent and ultimate solution.

III

How we could adopt modified prohibition in any of these forms without a return of the saloon, or its equivalent, it is difficult to see. Indeed, it is quite interesting to try to understand the reasoning of some of the anti-prohibitionists concerning the saloon. They affirm with one voice that they do not want the saloon reinstated. They admit that it was the breeding place of vicious social and political corruption and that it harmed the liquor trade more than it served it. Having made the apparently wise decision, then, that whatever readjustment is made the old-time saloon must be kept out of the picture, they go on to say that the speakeasy has taken the place of the saloon and is a far more potent incubator of crime than the open saloon ever was. They assert that the speakeasy is the child of prohibition, that it would not exist if the 18th amendment were repealed, and that our latter state under speakeasies is worse than our former under saloons. Therefore, runs their argument, since prohibition is responsible for the speakeasy, abolish prohibition. Thus at a single blow we would be rid of both the speakeasy and the saloon, and an era of wholesome temperance would be ushered in.

Wrong Ways and Worse Ways

Now it does seem that, if these wet opponents of the saloon were utterly sincere, they would confess that what they want to get rid of is not primarily the speakeasy, but prohibition, and that after they accomplish that they do not much care what happens. They are interested not so much in making the return of the saloon improbable as in making the continuance of prohibition impossible. Strange their distress over the saloon was not more manifest before the passage of the amendment! Strange they are so concerned over the present speakeasy evil yet continue to patronize speakeasies! Strange they never suggest the rigorous enforcement of the law that would close the speakeasies, but rather advocate the repeal of the law, which would make their continued existence assured! It is not easy to pose as enemies of the saloon and the speakeasy, and at the same time to make no effort to suppress them, and the traffic which gives them birth. It is hardly consistent to cry out against bootleggers and continue to be a bootbuyer. He is a queer, if not a dissembling, thinker who will voice his disapproval of the saloon, deplore the speakeasy, and then proceed to advocate the repeal of the very law which forbids their existence.

In the face of all this, however, we must remember that there are large numbers of people who sin-

cerely believe with Wilson that prohibition is "the wrong way of doing the right thing." Well, this may be true. Yet the various forms of modified prohibition that are being proposed today actually do seem to be worse ways of doing the right thing than prohibition itself. Of course enforcement could be made easier by getting a law that is easier to obey! Of course there would be less clamor if the government were to legalize liquor, and thus make it possible for a considerable portion of the most vocal opponents of prohibition to revert to a state of sodden inebriety! This is not to imply that all the opponents of the 18th amendment are opposed to temperance; it is merely to say that easy laws are often indicative of easy morals, and that a modification of the present law would undoubtedly lead to more drunkenness rather than less. Of course the present law is not to be thought of as the last word from the mind of this great people in their dealings with the liquor traffic. If this were true we should all despair.

Until a Better Law Is Framed

Yet one thing we know: the purely destructive criticism which the friends of liquor are in the habit of offering will never get us anywhere. Convincing substitutes and remedies must be brought forward before a major change in the present law can be seriously contemplated. If a better law can be framed, more designed to eliminate that drunkenness which the liquor interests themselves profess so heartily to deplore, by all means let it come to the light so that the present law may be discarded in favor of it. Until such time, let us bear in mind that repeal would not be a contribution but a confession of impotence; that it would only make the present situation, bad as it is, worse; and that we had better think long before we decide to vote for a form of modified prohibition that would mean the reinstatement of liquor as a lawful article of commerce.

Worship

THE tranquil beauty of the church instills
A sense of peace. The morning sun sifts through
The stained-glass windows, and His gentle face
Is glorified. The high-lights on the blue
Of velvet hangings at the chancel rail
Are starlight mirrored in the unfathomable sea.
Dark, rhythmic shadows mark the pews and veil
The altar with a holy mystery.

The shattering sweetness of the hymns of praise
Brings strange delight; the preacher's voice is blurred
Like far-off buried music as he reads
The haunting phrases of the Living Word.
I am myself become a chant, a prayer;
I am the sacrament, the altar flame;
I am the silence, and the enraptured song
That breathes in flawless cadences His name!

MARY HALLET.

NOVEMBER SURVEY OF BOOKS

Gandhi—Himself

MAHATMA GANDHI—HIS OWN STORY. Edited by C. F. Andrews, with an introduction by John Haynes Holmes. The Macmillan Company, \$2.50.

HERE is an autobiography more captivating than fiction and more stimulating than romantic adventure. It is the most revealing study of the human soul that I have ever read. Stark realism and strict honesty face you on every page. Modesty and simplicity are so genuine that the author seems scarcely to realize that he is talking about himself. There is no attempt to build up an attractive life to be presented to the outside world. Every motive, good and bad, that entered into the making of his life and character is presented without shame and without any apparent desire for approval. Everyone who has read the journals of great men has been impressed over and over again with the fact that the journals seem to have been written with a studied thought of the audience, either contemporary or future. But Gandhi is different. Only a man who is truly great and who is inwardly sure of his position and his principles in life could have written a book like this. No wonder its publication in London has created one of the greatest literary sensations of modern years.

Charlie Andrews is a life-long friend of Mahatma Gandhi and has been present with him in many of the great crises of his life. No one is so well equipped to select and arrange the material for the western world. He transmits its fire. He states frankly that Gandhi is the central driving force in Indian political life, who has it within his power to save the existing situation.

The Round Table conference is meeting in London. In many ways the future course of the whole British empire rests upon the decisions of this conference. If there is a liberal policy and a desire to give the various sections of the empire freedom for natural development, then the British commonwealth of nations may move forward into even a greater future. But should this Round Table conference treat the Indians as belonging to a race that does not deserve complete freedom of partnership within the commonwealth of nations then the decision at the London conference will in certain definite ways seal the doom of the empire itself. Meanwhile, Gandhi is still in jail, without a trial, and the publication of this autobiography, edited by a great Englishman, while the political destiny of his country is being decided in London, makes this a dramatic publication.

The story begins with boyhood days at home and in school, and carries Gandhi to London as a student, and as a young lawyer passing his examination for entrance to the bar. It carries him back to Bombay and then to South Africa, describing dramatic experiences as a stretcher bearer in the Boer war, and covers the passive resistance campaign on behalf of the Indian strikers and indentured laborers. This is one of the most thrilling episodes in modern social and industrial literature. Then comes the great world war and the promises held out to India; the expectation that filled Gandhi's heart and the hearts of all his countrymen; the disappointment that came in the government's failure to carry out the expected reforms and progressive measures; and finally the movement toward boycott of English goods, and the campaign for self-government.

Gandhi's simple words make clear the fact that he is a worshiper of truth and will pay any cost, in suffering or per-

sonal pride, in order to arrive at the spiritual meaning of life. He reveals an attitude of opposition to child marriage and to the restrictions of caste. He lays special stress upon the need for physical training as a part of every curriculum of education. It is interesting to find how cosmopolitan he really is. Many people think of Gandhi as an Indian recluse, a lonely ascetic, sitting in some quiet place without knowledge of the modern world and wishing to turn the clock back through the centuries. This is a false picture. This story of his life, in simple modesty and without any thought of making a case for himself, shows how cosmopolitan he really is. It reveals his study of mathematics, of French, Arabic, Persian, and the languages of his own country. His cosmopolitan experiences on the continent of Europe, in England, and in South Africa, have equipped him for the tremendous struggle of which he is now the leader in India.

The high idealism which has motivated his life is a peculiar and powerful combination of the very highest elements of Hinduism and the best that Christianity has to offer. Gandhi makes it very clear that in the sermon on the mount he found the positive statement and explanation of the things he earlier learned from his best Indian teachers. Three ideals have always stood before him—the first is Truth, the second is Loving-kindness, and the third is Inner Purity. He uses the meaningful Indian words to describe these: Satya, Ahimsa, Brachmacharya. Without attempting any exposition of these doctrines or ideals the whole book, as it reveals the life story of this remarkable man, shows his gradual incarnation of these three strong characteristics. He shows the marked influence of Tolstoy and Ruskin in the development of his inner life. The book of Tolstoy which most impressed him was "The Kingdom of God is Within You," and that of Ruskin "Unto This Last."

It is probable that Mahatma Gandhi is the greatest man of this age, and that more than any other he incarnates the pacific ideals of modern youth. The world war has brought the western nations to the place where they are dreaming of some other method of settling international disputes. Every thoughtful person in every nation and race has come to realize the impotence of force in bringing a final settlement to any issue. We pride ourselves on the League of Nations, the Hague court, the Kellogg pact, and the treaties that grew out of the Washington, London, and Locarno conferences. But here is a man over in India who is actually carrying out as a political policy and as a powerful social weapon the actual doctrines enunciated by Jesus in the sermon on the mount, a doctrine of non-resistance, the refusal to return evil for evil, or to enter into armed combat even to win the deepest social and political ideals of a whole nation.

Gandhi is living and acting the thing we dream of. Meantime European power, backed by economic gain, goes right on using the old weapons of force and violence. One of the epic pictures in history is this little man weighing about a 100 pounds, sitting in prison, shorn of every power that government can take away from an individual, and yet swaying the 320,000,000 of India's population, holding them steady to a great ideal, deepening their conviction, their loyalty, and their willingness to sacrifice. And on the other hand the most powerful empire in the world shaken to its heart, unable to cope with the situation, scarcely knowing how to deal with this little man or with the cause he represents.

Thousands of preachers, idealists, and practical men and women, and especially the youth all over the United States and England, will read this story with bated breath. This

was my second reading. I had read the longer two-volume copy of the autobiography in India, yet when I took up this new book it was utterly impossible to skip any of the pages. I read it again, as I would the story of an adventure into unknown lands. Its naive innocence, its terrific earnestness, its peculiar simplicity, its stark reality, make it one of the powerful books of all time. A life like this is a challenge to all mankind, especially in a century such as that in which we are now living.

FREDERICK B. FISHER.

Pensioners of Hope

IMMORTALITY AND THE UNSEEN WORLD. By W. O. E. Oesterley. The Macmillan Company, \$3.50.

IMMORTALITY. By S. D. McConnell. The Macmillan Company, \$1.50.

IF HISTORY be a necessary extension course for private and atomic experience, the thoughts of the race about immortality, widened by the process of the suns, should both confirm the best within us and correct the worst. There is an ultimate identity of constitution about our nature which makes possible the uniting of the ages. "As the days of Noah were, so shall also the coming of the Son of Man be," and, when confronted with the same basic problems, the workings of the human mind tend to results that are approximate. It is the function of the teacher, privileged to contemplate all time and existence, to discern truth "writ large," and to estimate wisely the thought-fashions of a generation.

Here are two volumes on immortality, a theme that has taxed and teased the grey matter of all the world. Dr. Oesterley, the British scholar, limits himself to a study of the concept among Semitic people, especially the Hebrews. The American writer, on the other hand, gives us a biographical testimony based upon New Testament religion and modern scientific views. One deals with racial and national history; the other is more subjective and individual. Exegesis and experience meet together. Science and faith salute, even if they do not embrace each other.

The professor of Hebrew at Kings college has contributed a study of Semitic demonology, ancestor worship, necromancy, and mourning and burial customs which is helpful for any evaluation of the Old Testament teaching about the future life. His book serves admirably to illustrate the fact that the religion of a given race at a given time is relative to the whole mental attitude of the time. The extreme secularity of the Old Testament religion, and the paucity of references to the hope of immortality are best explained by the fact that Yahweh was the God of Israel and only secondarily the God of the individual Israelite. The exile, with the consequent break-up of nationalism; the insight of the seventh century prophets; the decline of material sacrifices, and such glimpses as those found in Job 19:25-27 and Psalms 139, contribute to the later development of belief in personal immortality.

Of the second book, entitled "Immortality," one is compelled to write with restraint. It deserves respectful consideration, if only because it is the "swan song" of one who, at the age of eighty-five gives, as he declares, "an old man's conclusions." It was nearly thirty years ago that the author, Dr. McConnell, also an Anglican clergyman, wrote his "Evolution of Immortality," but throughout the years his main thesis remains unchanged. Immortality is not regarded as something inherent in humanity, but only as desirable and possible for those who in biblical language are "accounted worthy to obtain that world."

Conditional immortality has found increased favor among

many notable writers. We find it affirmed in the Gifford lectures of Pringle-Pattison; in "The Winning of Immortality" by Dr. Frederic Palmer of Andover, and in "Man and the Attainment of Immortality" by James Y. Simpson. It would be interesting to know how far the emergent theory of evolution has revived this view. Possibly it reflects the change in the moral climate which makes the idea of eternal punishment intolerable. Ever since the Anglican enthusiasts for endless retribution lost their case before the lord chancellor, the clergy have been permitted to have and to hold a less bituminous eschatology. Certainly the doctrine coincides with a certain disillusionment about democracy that is part of the atmospheric thought-pressure.

Howbeit this freedom through annihilation is obtained at a grave cost. The new, or shall we now say old, scientific determinism, which justifies the elect on the basis of the germ-plasm, without the works of the flesh, really out-Calvins Calvin, and leaves the non-elect no redress but to shake a fist at the family album. We would rather belong to the ranks of those who, like Virgil, the author of Jubilees, and St. Paul, make room for "the whole creation" in the life eternal. Oesterley insists that the original story of the Garden of Eden shows a belief that immortality was man's normal state; McConnell declares for immortality rather than for immortality. Both are pensioners of hope.

W. P. LEMON.

Puritanism Is Dead

THE PURITAN MIND. By Herbert Wallace Schneider. Henry Holt & Company, \$4.00.

THE AUTHOR of incomparably the best book on fascism ("Making the Fascist State," 1928) has now written what one is seriously tempted to call the best book on puritanism. To make that statement without qualification would be perhaps unwarrantably bold, for the literature of the subject is immense. Enough books have been written on puritanism to fill the cellar and the attic, and that is where most of them deserve to be. But, of course, practically all books that deal with the history of colonial America, or with the development of religious thought in this country, or with the history of political theory during the last three centuries, or with the history of morals within the same period, are in some degree books about puritanism, and some of them are of great value. Mr. Schneider does not give a complete record of all the events and phenomena in which any puritan influence is traceable. But he plots the curve of the rise and fall of puritanism as it affected the theory and practice of government, the course of theological and philosophical thought, and the principles and practice of morality.

For this task he has three admirable qualifications: training and industry in the use of source materials; skill in interpreting and coordinating details to make a clear unified picture of the stream of tendencies; and a style that combines clarity with charm.

Puritanism has affected American life not primarily as a theology, but as a philosophy of government and of life based upon theological sanctions. Richard Baxter, in his "Holy Commonwealth," laid down the thesis that "the world is a kingdom whereof God is the king, an absolute monarchy," that democracy is the worst of all governments, and that the reign of Christ on earth requires that government shall be a theocratic commonwealth solely in the hands of "those who have publicly owned the baptismal covenant, personally, deliberately and seriously, taking the Lord for their only God." Such a theocracy was soon seen to be obviously impractical

in England, but there was a good chance to try it in New England. Such were the political ideas of John Cotton, Hooker, and John Eliot. But even in New England, in the days of its closest approach to pure theocracy, performance always lagged behind principle. The Cambridge platform—strangely paralleling later statements from another quarter that church and state can never conflict—declared that church government does not “entrench upon the authority of civil magistrates in their jurisdiction”; but “it is the duty of magistrates to take care of matters of religion”—i. e., to give the force of law to what the church required. And the magistrates were chosen by the church, since only church members could be freemen. Under this dictatorship of the regenerate, all events were regarded as either special providences of God or mischievous tricks of the devil; all conflicts, such as those with the Indians or with dissenters of any kind, were wars of the Lord; all opinions were divinely given dogmas. Roger Williams, denying the very principle of the “holy commonwealth,” became a secessionist and a seceder, and so made his contribution to the establishment of both religious and civil liberty in America. In the famous controversy between Williams and John Cotton, this basic concept of the holy commonwealth was argued out with heat, but also with uncompromising clarity on both sides.

The distinguishing principle of American puritanism was not a particular code of morals or a specific set of doctrines or forms of worship. It was the sanction given to them all by the authority of God operating through a civil government in which only the saints had a voice. Intolerance was of the essence of such sanctions. Nathaniel Ward, in 1647, wrote: “I dare averre that God doth nowhere in his word tolerate Christian states to give tolerations to such adversaries of his truth, if they have power in their hands to suppress them. . . . He that is willing to tolerate any religion, or discrepant way of religion, besides his own, either doubts of his own, or is not sincere in it.”

The first break in the puritan theory came with the increase of prosperity and the inclusion in the church of many who did not manifest the fruits of grace. The “half-way covenant” gave them their place in the scheme of government and marked the adjustment of theocratic theory to economic prosperity. The rule passed from the “elect of God” to the elite of New England. The basis and principle of representation was broadened under the influence of liberal ideas imported from England. John Wise (1717) based the idea of congregational church government upon democratic civil government, itself based on “natural light.” This secularization of democracy spelled the doom of the theocratic principle, and Wise’s book, reprinted again and again, became a bible of revolution. With Edwards, theocracy being already dead, the rule of God became inner and personal rather than governmental, and the “great awakening” ensued—and passed. The triumph of Edwards was brief. “He preached humility to the proud. He tried to awaken a sense of sin in those who were becoming constantly more self-reliant.” The deism of the English liberals, re-wrought by Mayhew, furnished the theology of the Declaration of Independence. The Hopkinsian revival of Calvinism was a victory only on paper. And at last, the theological sanctions having lost weight with the masses, it remained for the “ungodly Puritans,” of whom Benjamin Franklin was a type, to support the old-fashioned puritan virtues of temperance and thrift by an empirical appeal. The happiness of man had supplanted the glory of God as the supreme motive for the regulation of conduct.

There ends Mr. Schneider’s story. One of his clear insights is that puritanism is not, in any true sense, to be identi-

fied with a particular form of government or code of conduct. He does not even mention “blue laws.” They were an unimportant and transitory detail.

This volume will send the studious reader back to other histories of the events and thought of the puritan period to check his estimates by reference to data which he does not include. But, in the main, I think the author’s judgment will stand, both as to the essential nature of puritanism and as to the completeness of its disappearance from the American scene. It had to disappear in order that what we fondly call “the old puritan virtues” might have some chance to survive. Puritanism is dead. Personally, I am glad of it.

WINFRED ERNEST GARRISON.

Prohibition at the Bar

THE “NOBLE EXPERIMENT.” By Irving Fisher, assisted by H. Bruce Brougham. *The Alcohol Information Committee, New York, \$2.00.*

PROPAGANDA meets head on with propaganda in the present discussion of the prohibition question. Wet newspapers vie with old-time temperance orators in their recklessness of statement. The preservation or alteration of the present laws for controlling the use of alcoholic beverages is admittedly one of the foremost political questions of the time. Yet upon no public question now under discussion has there been such lack of accurate information.

The virtue of the present book by Professor Fisher and his colleague is its statement of two sides of the question. Like every other question, this one also has two sides. One cannot read the book and help feeling that the wets really score in their protest against the liquor killings that have gone on. The old-time claim that the going of the saloon would empty the jails and prisons does not seem to have materialized. And the great prosperity claimed for the prohibition era has now passed into partial eclipse, though Professor Fisher still claims great economic benefits.

But on many other important points, the book shows most conclusively that prohibition is of great benefit to the American people. The charge that the youth of the land are being debauched by prohibition is disposed of effectually. The testimony of educators, the arrests of first offenders in the cities and other facts are adduced. It is the “old soak” who is keeping the illicit traffic going, with minor accessions from the ranks of the inexperienced.

The comparison of vital statistics of a very wet state, Connecticut, with those of a very dry state, North Carolina, is of very large importance to the candid thinker. Even the wet state has been benefited, but its improvement is far less than that of the dry state.

The charge of the wets that there are more patients taking the booze cure in hospitals disappears into thin air under a very simple statistical statement.

The book is noteworthy for its many pages of graphs and its many columns of statistical information. The reader is not asked to take things for granted. He is shown where the facts come from, and what they mean. And not the least of the services rendered by the book is a comparison of wet statistics with one another. The statistical wets are so very, very far apart that it is apparent that somebody has been venturing a wild guess and calling it statistical information.

Very convincing is the argument in the closing chapters. What shall we do with prohibition? It is shown that thirteen legislative bodies out of ninety-six can block any effort at a change in the eighteenth amendment. Certainly no politician thinks that the prohibition cause will lack the support of these

thirteen bodies in seven states in this generation. The impossibility of changing the eighteenth amendment in any reasonable term of years disposes of the government dispensary plan of the wets. However, this plan is studied as it works in Canada and the halo taken off of it. The mounting costs of liquor in Canada, the increase of bootlegging and law violation and the increase of drunkenness are an answer to the plea for the government dispensary. The plan of nullification is seen to undermine the whole structure of law in this country. There remains only enforcement, a difficult but not impossible course for the United States to pursue.

ORVIS F. JORDAN.

What Is the Hope for Decent Government?

AL CAPONE: THE BIOGRAPHY OF A SELF-MADE MAN.
By Fred D. Pasley. Ives Washburn, \$2.50.

AS I came back from lunch this noon, knowing that I had this review to write, the banner headline across the first page of our sedate Chicago Daily News boomed at me: "Aiello Killing Capone Job." Another head of the Unione Sicilione had come to the end of his term of office; another competitor for the control of the north side booze business had been removed from the path of Chicago's most widely known citizen. For widely known Alphonse Capone certainly is. A year ago last summer I found paper-covered dime novels extolling his exploits—touched up for the occasion—on most of the newsstands in Germany and Switzerland. They had even heard of him in Russia; Capone and Ford seemed to be the Moscow idea of leading Americans.

Mr. Pasley, who has written this 350-page biography, is a reporter on the Chicago Tribune. He has been covering underworld news for years; some of the time in company with the late Alfred J. Lingle. One suspects that he has rather specialized on Capone. At least, there is no slightest detail of Capone's public career that has escaped his memory and recording. But he has really written a book that is far more than a history of Capone, or even of the Chicago gang killings. He has put together here the best textbook on conditions in the modern American city and the causes of bad government and lawlessness that has ever appeared. The book is the work of a daily journalist, and it reads that way. It is scrappy; it is jazzy; it jumps about, back, forward and sideways, in a fashion to drive a professor of prose composition to distraction. But it tells its story. And it will scare the daylights out of any reader who has sense enough to perceive the relation of this story to the future of democratic government in our cities.

The life story of Capone is told, as I have said, in extenso. Mr. Pasley believes that Capone served overseas in the A. E. F.—I doubt that, but I know that Capone maintains its truth; the gangster chief claims to have been a member of the Lost Battalion—and then came, fresh from gunfire in the Argonne to provide gunfire, if needed, for "Big Jim" Colosimo, at that time vice lord of Chicago's south side. The career mounts from a drunken brawl with a taxicab driver, in which Capone suffered the indignity of having his name misspelled in the papers, to a private island off the Miami waterfront, a fortune that still stands at \$30,000,000 despite the enormous sums which this inveterate gambler has squandered, and a secure position as page one news in practically every newspaper in the country.

Along with the career of Capone Mr. Pasley gives the careers of all the other "big shots" in the Chicago gang world.

Colosimo, Torrio, the Gennas, Esposito, O'Banion, Drucci, Weiss, McGurn (nee DeMora), Lombardo, Zuta, the seven victims of the Valentine's day massacre—in every case we are told who they murdered and who murdered them and when and how and why. Even the McSwiggin mystery almost opens to the light under Mr. Pasley's treatment. Gang killings in other cities are listed and explained. If the New York police, for example, are still interested in the sudden taking off of the unlamented Frankie Yale, here are the details, as though Mr. Pasley had been present. It may be said in passing that it is startling to discover how many of these gunmen learned the tricks of their trade in the A. E. F.

The Lingle case is here, more fully than it has ever been given before. Mr. Pasley evidently writes of it with deep feeling; even in the face of the inescapable evidence of Lingle's betrayal of his paper, his fellow-journalist cannot forget the better sides of the man's nature. There is just a glimpse, too, of the whirlwind that struck the city room of the Tribune when the owner, Colonel R. R. McCormick, woke up to what had been going on inside his organization. But the Lingle case is not solved, at least not to the point of naming the actual killers. Zuta's responsibility for the killing is assumed.

Yet all this record of gangs and their killings is not, in itself, enough to disturb seriously a red-blooded citizen. If the gangster were an isolated phenomenon he might be dealt with in a fashion that, while unpleasant, would be effective. But the main point of Mr. Pasley's book is that the gangster is not an isolated phenomenon. He exists, and escapes most of the penalties for his crimes, because of the "hook-up"—his sinister connections with big business and big politics, which have their uses for just such criminals, and provide the protection that is necessary to give immunity. It is in this connection that Mr. Pasley gives a picture of Chicago politics, with especial attention to the career of Mayor William Hale Thompson, that is enough to keep the thoughtful citizen awake o' nights.

How does the hook-up work? Let's read a page from Mr. Pasley:

A hoodlum had escaped from the criminal courts building. A city-wide search was made for him. A squad of ambitious young coppers, acting on a confidential tip, raided the hang-out of a south side gang that was a subsidiary of the Capone organization. The hoodlum wasn't there, but several members of the gang were, and as the squad entered they threw their artillery on the floor. It consisted of automatics and a sawed-off shotgun, which the young coppers seized and took to their commanding officer.

"We got these off the ——— gang," they told him.

"Who gave you such orders? Take that stuff back," he said.

Soon the young coppers were advised that they were in bad and might be transferred to the bush. They should see Capone. He received them at G. H. Q.

"Well," he said, "I understand your captain wasn't to blame, and that you boys just made a mistake. I'm going to give you a break. After this, don't pull another boner."

Try some more:

A henchman having been haled into court and held, contrary to his expressed wishes, Capone barked at one of the clerical staff at G. H. Q.:

"Get me Judge ———."

When he was put on the wire, Capone, without preliminary, said:

"I thought I told you to discharge that fellow."

"Oh," was the reply, "I was off the bench that day. I wrote a memo for Judge ———, and my bailiff forgot to deliver it."

"Forgot! Don't let him forget again."

These excerpts are hardly characteristic of the book in one respect: as a usual thing Mr. Pasley gives the names in full.

In his sub-title Mr. Pasley speaks of Capone as a "self-made man." That sounds clever, and it is probably the way in which most people think of the career of this Neapolitan gang chief. But Capone does not regard himself in that way. It is interesting to read his own summary of his career:

"All I ever did was to sell beer and whisky to our best people. All I ever did was to supply a demand that was pretty popular. Why, the very guys that make my trade good are the ones that yell loudest about me. Some of the leading judges use the stuff.

"They talk about me not being on the legitimate. Nobody's on the legit. You know that and so do they. Your brother or your father gets in a jam. What do you do? Do you sit back and let him go over the road, without trying to help him? You'd be a yellow dog if you did. Nobody's really on the legit when it comes down to cases.

"The funny part of the whole thing is that a man in this line of business has so much company. I mean his customers. If people did not want beer and wouldn't drink it, a fellow would be crazy for going around trying to sell it.

"I've seen gambling houses, too, in my travels, you understand, and I never saw anyone point a gun at a man and make him go in."

The story of Capone is compressed in those few sentences. As I have said, it is really the story of sinister back-lying forces that have used this gangster, and other gangsters, to do their dirty work.

Mr. Pasley's book seems a little out of focus in certain particulars. He is sure that the career of Capone is a result of the bootlegging evil alone. He never seems to realize that the gambling evil is as fertile a source of gang activity. Yet he quotes his own newspaper, the Tribune, as saying that the total involved in the illicit liquor business in Chicago weekly is \$5,300,000, while the intake of the gambling houses is \$2,500,000 a day! Those are the Tribune's figures; not mine. But they show that the gambling syndicates offer the gangsters almost four times as much to fight for as do the liquor concessions.

One comes to the end of such a book overwhelmed with a sense of the fearful job that lies ahead if the government of the American city is to be redeemed. Compared with the strength of Capone, his gangsters, and their political, judicial and economic hook-up, the power of the organizations working for better government seems so puny as to merit contempt. Mr. Pasley's own hope seems to be for the emergence of the fabled strong man—he subscribes to the myth that Charles G. Dawes could, if he would, clean up Chicago. It is a myth, as Mr. Dawes knows better than anybody else. The campaign to clean up a big city must go back to the citizenship, and particularly to that respectable and influential portion of the citizenship which, for all its church membership, down deep in its heart prefers a privilege-ridden condition of affairs, because of the personal or business advantage to be gained therefrom.

If you really want to know what democracy in the United States is up against, read this story of Al Capone.

PAUL HUTCHINSON.

The Conversion of a Saint

ST. AUGUSTINE'S CONVERSION. By W. J. Sparrow Simpson. The Macmillan Company, \$3.50.

ST. AUGUSTINE died while the Vandals were besieging the city of Hippo in North Africa on August 28, 430 A. D., just fifteen hundred years ago. This fact has

led to the publication of an unusually large number of works dealing with the famous African bishop, during recent months. Dr. Simpson has produced one of the best which has thus far appeared. He gives a scholarly and painstaking investigation of the intellectual, emotional, and moral processes which marked the transition by which Augustine passed from his previously unsettled spiritual position to the fold of Catholic Christianity. Nor does he confine his attention solely to the psychological features of the situation. Quite a good deal of the early Augustinian theology is outlined with simplicity and precision. The point of view is that of the orthodox churchman, and the author finds room for little other than words of eulogy concerning his hero. He resents Professor A. V. G. Allen's suggestion that Augustine "is the most illustrious representative in history of a process very familiar to our own days, by which men of considerable intellectual activity, wearied with the questionings and skepticisms which they cannot resolve, fall back upon external authority as the only mode of silencing the reason and satisfying the conscience."

Dr. Simpson says that this conclusion is refuted by the evidence. One cannot help wondering whether the covert slap at Newman indulged in by the author of "The Continuity of Christian Thought" did not arouse at least the subconscious ire of Augustine's later interpreter.

The point of view followed throughout the volume is theological rather than psychological, using the latter word in modern scientific meaning. Dr. Simpson knows his source material and knows it well, but there is no attempt made to interpret it in the light of the more recent investigations in the mental field. The author recognizes the possibility of the introspective fallacy in "The Confession," and devotes considerable attention to this problem. He traces the mental and spiritual evolution of the bishop of Hippo from the days of his childhood to the time of his ordination with remarkable fidelity and with admirable command of the material at his disposal, but he does not attempt to explain any of the morbid factors with which the narrative is filled. Doubtless any such analysis would seem to him entirely out of place. Nevertheless, one cannot help regretting that something of this kind has not been attempted. A competent neurologist should find much material ready to his hand in the pages of "The Confessions." This side of the question must remain for later investigation. In the meantime, Dr. Simpson's volume will doubtless take its place as one of the most accurate and thorough interpretations of the subject with which it deals from the point of view which its author occupies.

FREDERICK D. KERSHNER.

Debtors to Jews and Greeks

PREPARING THE WAY FOR PAUL. By Frederick M. Derwacter. The Macmillan Company, \$1.75.

IN THE STUDY of the message and methods of early Christianity in its attempt to evangelize the Mediterranean world, an increasing number of modern scholars have emphasized the importance of the Greco-Roman social and religious environment, but Dr. Derwacter contends that the Christian missionary enterprise owed at least its technique to the proselyte movement in later Judaism. In ten concisely written chapters he presents the available evidence dealing with the effort of the Jews to make their teaching appear respectable in the eyes of the Gentile world and to win foreigners to their faith. In doing this, the author has prepared a handbook that will be of real value to students of the New Testament. There can be no question that the

way for Christian missionaries had been prepared by the Jewish dispersion, the Greek translation of the Old Testament and the synagogues found in almost every important city of that world. Paul and his companions made continuous use of these instruments which were ready for them when they began to preach to the Gentiles.

Nevertheless, we doubt that any phase of the proselyte movement very closely resembled Paul's mission to the Gentiles. It appears to us that the work of Josephus, Philo and others cited in this monograph is more nearly parallel to the apologists of the second century, such as Justin, than to Paul. These Jewish teachers seem to have been more interested in making a defense of their own way of life and the customs of their fathers than in preaching a gospel to a lost world. Paul's belief in his divine mission was at least as closely related to the view of the stoic Epictetus, that he was an ambassador of Jupiter to the world, as it was to the thought of the Jewish apologists. The Jews did not send out missionaries expressly to convert the Gentiles, but Paul considered that his specific task. The Jews never attained the liberal position of Paul where, for the sake of the kingdom of God, national limitations were forgotten; they failed to catch his vision of a mission; and they lacked his message of redemption. On these points Paul had close affinities with certain phases of the philosophical and religious thought of the Greek world. At the same time, however, it is correct to say that the Jews prepared the way for Paul, and he himself would have been the first to admit that fact. The genius of Paul lay in the fact that he was able to utilize the heritages of Jew and Greek alike to formulate a message which in time proved acceptable both to orient and occident.

SELBY VERNON MCCASLAND.

Personality Eludes the Questionnaire

THE MARKS OF AN EDUCATED MAN. By Albert Edward Wiggam. The Bobbs-Merrill Company, \$3.00.

AMBROSE BIERCE once did a book review in nine words. He wrote, "The covers of this book are too far apart." Between the covers of Mr. Wiggam's book there are 328 pages of trivial chatter, largely reminiscent, which never rises above the level of the most trite and obvious platitudes. He tells us that, "Education is the building of useful ready-made habit responses," and suggests that the mottoes, "Dare to do right," "Love one another," and "God bless our home," be hung upon the ghostly walls of our minds and hearts. We have no quarrel with his choice of sentiments, but mottoes belong to a day when moral maxims were framed in parlors, while the mocking tides of immorality ran hot through the hidden channels of impulse and motive. He uses such moth-eaten illustrations as "If a man bites a dog, that's news," and bogs down in the mechanics of questionnaires.

How, for instance, would Thomas A. Edison answer, "Do you keep your clothing neat and tidy?" Would Henry Mencken wilt before the query, "Do you resist the temptation to be sarcastic?" What would Nicholas Murray Butler say to, "Do you refrain from trying to dominate others?" And how would any of us score ourselves on, "Do you refrain from asking questions just to keep the conversation going?" and, "Are you cheerful?" Surely, these are not the marks of an educated man. The questionnaire is the Goliath's sword of the personality boys, the efficiency bores, and is infantile and puerile as far as getting at the real person is concerned. But Mr. Wiggam urges a "department of social intelligence, tact,

good manners, and get-alongableness in all our schools and colleges," for the charting of the intangible elements of imagination and disposition.

The naive disclosure that "I always choose number thirteen whenever I can, not because it is luckier than any other number, but because so many people are afraid of it that extra precautions are taken to make it safe," recalls the similar strategy of a late manager of the Chicago Cubs who, nevertheless, trod the shadowed road to oblivion. The impact of our contemporary life upon Mr. Wiggam does not seem to arouse that discrimination between ordinary and cheap and unique and costly performance which distinguishes the educated man. The proof of education is not, as he implies, in the ability to adapt one's self to the world in which he lives, but rather in the capacity to judge and change the stupid lies and cruelties thereof. The educated man is more apt to be brooding in Gethsemane or hanging on a tree than standing in a receiving line or being decorated with medals.

The marks of an educated man must be drawn more subtly and to a larger scale. The confusion which hangs over the field of education, like mist, cannot be swept away with such a tiny broom. Education, as religion, is still a matter of swiftly widening horizons and experimental travail despite collegiate towers and bookish approximations. Of the Grammarian, Mr. Browning could say, "He settled Hoti's business." We cannot say that for Mr. Wiggam.

A flood of books inundates us. Perhaps one in fifty throws a little light upon our perplexities. As volunteer firefighters in a small town are prone to throw valuable furniture through upstairs windows, while the men in helmets are putting out a trivial blaze below, so many authors toss great considerations through the windows of their undeveloped conclusions. And the harm, of course, lies in the possibility that someone may find many of Mr. Wiggam's "marks" in himself, and be satisfied.

SAMUEL HARKNESS.

A Vague God Will Not Do

THE DOCTRINE OF GOD. By Albert C. Knudson. The Abingdon Press, \$3.50.

ONE of our philosophers has declared that "the modern world has lost God and is seeking him," also that "today there is but one religious dogma in debate: What do you mean by 'God'?" There are some persons who agree that the modern world has lost God, and that the world is to be felicitated upon the loss, for the "lost" God had no real reason for being; he was of no use to humanity; and he drained too much the energies of men, which might have been much further expended on social service. So for these persons, the philosopher's statement is "good news," but, still for most persons, a strange gospel.

For far the greater number, the statement that "the modern world is seeking God" is much nearer to this experience. There are many who are God-seekers; they do not rejoice that God is "lost," they are eager in their quest. They grope after him if haply they might find him. They make serious inquiries of those who say they have found him.

It must also be confessed that the kind of God that some have found proves to be very different from the God of the Christian religion, and very inadequate to their moral and religious needs and to the demands of their minds. Some have found a God who is a partial aspect of the universe, or the "integrating process of the world," or "the universe idealized," or a finite being, *primus inter pares*, or a grow-

ing God "struggling to perfection and increase of being," or a God in whose nature there is "a Given," something passive, "which needs to be overcome and whose presence accounts for the irrational aspects of suffering, for the cosmic drag which retards and distorts the expression of value in the empirical world."

These new kinds of God, if not new Gods, do not satisfy Dr. Knudson. If in one sense they leave him cold, in another they make him hot. They do not satisfy his mind or heart, his philosophy or his religion, and so he is indifferent to their offers. And yet not altogether; he is much moved, deeply stirred, keenly alert, and drastically critical of these conceptions of God. On current religious "humanism," he writes: "It is this obscurantist tendency in current naturalistic humanism, this uncritical reliance on sense dogmatism, this failure to justify its own metaphysics, that evokes the movement so profoundly unsatisfactory from the intellectual as well as the religious point of view." Dr. Wieman's redefinition of God is far from satisfactory, and of it he writes: "The system under consideration . . . is far from being a consistent pantheism. It is a compound of positivism, naturalism, pantheism, and sociology, together with a dash of Platonic idealism and a persistent profession of empiricism. In such a fusion—if not confusion—of different points of view, it is not always easy to determine exactly what is meant by the various statements concerning God. But it is clear that he is not to be regarded as the ultimate ground of the universe. He is a part, or aspect, or expression of it." Well, if Dr. Wieman and his disciples do not know where they stand, and what they have to offer the world in their redefined God, it is not Dean Knudson's fault!

The new redefinition of "the God of Given," by Dr. Brightman does not satisfy him either. He is on very friendly personal terms with his colleague on the faculty of the Boston university school of theology. Both read or discuss each other's books before publication. While he does not hurl at his unprotected head his arsenal of philosophical terms, yet he is critical of his position too, and declares that his theory "has the disadvantage of introducing into the divine consciousness a dualism that can hardly be regarded as satisfactory either religiously or intellectually. . . . Such a permanent resisting element in the divine nature, even though it leads to an eternal increase of value, seems to me to involve a permanent thwarting of the divine will and purpose." These criticisms of current conceptions of God, Dean Knudson makes in the light of the historical development of religion, and of the Christian religion in particular, and also in the light of the history of philosophy, and his own "personalist" variety thereof. In the first part of this volume, which takes up nearly half of it, he deals with matters introductory to systematic theology, and then treats of the existence of God, the absoluteness of God, the personality of God, the goodness of God, and the Trinity. He maintains that religion requires for its vitality and richness a definite idea of God, and not a vague and misty conception, and he makes religion, certainly the Christian religion, depend upon theism, upon a personalist conception.

While the term absoluteness is primarily philosophical and not religious, and has various meanings, yet he retains it because it expresses both an intellectual and a religious motive, for philosophy and religion are in search of the ultimate reality or being upon whom the universe depends, since it is the product or expression of his creative will. Nothing less than this conception will satisfy Dean Knudson. Whatever "limitation of God" may have to be conceded, it is self-

limitation, not a defect, nor an inadequacy, nor an imperfection, nor an intractable "Given."

In the chapter dealing with this difficult and much controverted subject, he is at his best and marshals well his large fund of philosophical knowledge and keen intellectual powers. In his treatment of the personality of God, he maintains that theism is implicit in all religion, and religion at its best can only be had on these terms. In his treatment of the goodness of God, he draws much from his large knowledge of the scriptures, controverts those who think Jesus had no new idea of God, and returns to the attack upon those who hope to maintain the goodness of God by abandoning his omnipotence. He has a keen sense of the difficulties which the problem of evil presents, but he does not find relief in a narrowed and lowered conception of God; he avows his intellectual humility, and prefers to think that man's ignorance accepted, rather than making God responsible, gives more relief. His final chapter deals with the Trinity, in which conception he finds the culmination and fruition of the Christian doctrine of God. While he recognizes that the church formulation of the doctrine is inadequate and now of little or no avail to us, yet it enshrines certain religious values which should be cherished.

This volume covers a wide range and deals with fundamental problems, squarely faces difficulties, moves steadily forward in the great argument, keeps close to the vital interests of religion, makes a valuable contribution to our thought. It is a challenge to all who are seeking God to go along with the author in their quest, and he certainly has much help and guidance for them.

Doubtless some will think he defines the task of theology too narrowly in the terms of "systematic exposition and rational justification of the intellectual content of religion," and will be glad that he does not hold to it strictly in this book; also that he binds theology too much as "the servant of the church" rather than of truth and the Christian religion. Some may demur at his giving mysticism a place only at the threshold of religion, and not inside the temple; and others may feel that he overstates the idea of the personality of God and so depreciates other types of religion. These possible demurrers, however, do not affect the significance and value of the book. We await the second volume with keen interest.

DANIEL EVANS.

An Antidote to Acute Fundamentalism

RELIGION IN A WORLD OF SCIENCE. By Chester Forrester Dunham. The Macmillan Company, \$2.00.

THE declared aim of this book is "to trace the relation between science and Christianity, beginning with Hebrew and pre-Hebrew backgrounds; to reveal what science has contributed to Christianity; and to suggest the vital cooperative service that both may render as partners in the building of the civilization of tomorrow." Four thousand and more years ago applied science had its beginnings in the valleys of the Nile and the Euphrates. It was a science intimately connected with agriculture, commerce, religion; eminently practical in its purposes. It remained for the agile Greeks, seeking for the "first principle" of things, to develop pure science, and so to lay the foundations of scientific progress. The Hebrews inherited Babylonian science and cosmography, enshrined them in their sacred writings, giving them the *imprimatur* of divine sanction. Thus this ancient eastern world-view became an incubus to the Christian middle ages, until the renaissance brought a measure of emancipation which is being laboriously

completed in our time. Until rather recent days ecclesiastical orthodoxy has been fairly successful in checking and controlling science in the interest of this Babylonian-Hebraic tradition which by means of biblicism fastened itself upon the church. Investigation was stifled by the solemn voice of authority, by the terrors of anathema. All this is related simply, clearly, in straightforward manner. But the author has strangely ignored that other, broader Judaism of the *diaspora*, that knew how to make peace with the wisdom of Hellas. In discussing the canon he does not so much as mention such Hellenistically colored writings as "Ecclesiasticus" and "Wisdom of Solomon," which through the Septuagint were not without influence on considerable sections of early Christian thought. He seems not to realize that the Bible of Catholic Christendom is more comprehensive than that with which Protestants are familiar.

When science was reborn, theology had indeed to be recast. But it is at least questionable whether, in his enthusiasm for science and the empirical method, Mr. Dunham has not been unjust to philosophy. There are still many—and more in Great Britain than in America—fully receptive of all that empirical science and biblical scholarship have to teach, who yet believe that there is something to be said for the best of the older theology, particularly in the realm of Christology. After we have portrayed Jesus as "the great discoverer of human values, the great revealer of the nature of God," there still remains the inescapable question—What and who is he? And sooner or later this brings us back to philosophy in one form or other. Radical Protestantism, swinging clear over to the left and spurning metaphysics, has given us a pallid Christology and a Jesus who remains after all an enigma. Need theology, even in "a world of science," break so completely with its past?

All things considered, this is a wholesome antidote to acute fundamentalism, exposing its lineage and exhibiting its futility. It is to be hoped that those who still live caught in the web of medievalism may be induced to read without prejudice this pleasingly written, instructive, thought-provoking volume.

P. V. NORWOOD.

On Acquiring the Art of the Good Life

NEW TESTAMENT ETHICS—AN INTRODUCTION. By C. A. Anderson Scott. The Macmillan Company, \$2.00.

THE DISCOVERY of a book which ventures to maintain that ethics is after all not a poor relation of religion in general and Christianity in particular is of moment. And when the author, a theologian, further ventures to deny the validity of the dialogue:

"Sin is doing what we would like to do, but mustn't.

"Why mustn't you?

"Because it is forbidden.

"Who has forbidden it?

"God.

"Why has God forbidden it?

"God only knows"—

one feels like joining the aged Simeon in his "nunc dimittis." But Professor Scott of Westminster college has done precisely this in his recent Hulsean lectures, and has done it without apparent fear of being charged with "undermining the foundations of Christianity."

In the six lectures he concerns himself with the ethical teaching of Jesus and of his great apostle, Paul. In his opening sentence, Dr. Scott strikes his keynote: "Faithful is the saying and worthy of all acceptance, that Christ Jesus came

into the world to save sinners." And to the question, "To save them from what and to what?" replies in substance: Not from the consequences of their sins, from hell or the wrath of God, but from committing sins; not to heaven or the peace of God, but to goodness, "to the art of a good life, wherein it consists and how it may be attained." The ethical teaching of Jesus is an ellipse with two foci: awareness of God as Father and of the spiritual world as real. While Dr. Scott does not phrase it in quite these words, it is almost as if he said, "Jesus' prime object was to enable men to make the all satisfying adjustment to life."

The most distinct contribution of the three lectures devoted to Jesus is an insistence on a proper understanding of the phrase, "He taught with authority." His authority was real; and yet was not coercive, but persuasive. He proclaimed what he saw to be true, instead of saying what became true because he said it. The tragedy is that we have failed to see that emphasis and have sought from the time of Matthew on to make of him a legislator. Much of his teaching is in the imperative mood. But of actual commands there is but one: "Thou shalt love." The others are illustrations of how this command works out, or effective hyperbole to point it, or urgent advice. Accordingly, to allow one's self to be caught on the horns of the dilemma, "either accept his teaching *en bloc* or reject it *en bloc*," is absurd in spite of orthodox pronouncements. A recognition of the nature of his teachings not only frees us from interpreting them literally, but throws upon us the responsibility of discovering how in the circumstances of our life and particularly in view of our callings these conditions may be fulfilled. Baron von Hügel was right when he declared: "Christianity taught us to care. Caring is the great thing. Caring matters most."

To all of this and to the lectures as a whole, most thoughtful students of ethics will give hearty accord. The only question is: To what extent is this the teaching of Jesus? To what extent has Dr. Scott, along with many other students of life, expressed from his own appreciation of the obvious facts of life the elixir, all the while under the impression that he was drawing from another well? To many, and they are not all rabid apocalyptists, this teaching may be the pearl of price; but they cannot see it as the intended teaching of him who spoke with the heavens even then rolled up as a scroll. But after all, if the gospels are to have permanent value, it is as they prompt men to plumb again to the infinite depths within. To the thoughtful man the words, "Greater works than these shall he do," take on a new, if unconventional, significance.

And this desire—probably unconscious—in Dr. Scott to find, implicitly at least, in Jesus' words the necessary solution leads to a curious contradiction. Throughout the book his emphasis is constant: "Our Lord's imperatives are not to be taken as together forming a new code of laws" (p. 20); or again; "I may still have left ground for the impression that in some sublimated way the imperatives of Jesus form at least the equivalent of a code of laws" (p. 70). Yet how can he avoid this danger when in every breath he refers to them as words or teachings of "our Lord"? Or again, when a man can say, "That our Lord had authority to legislate need not be doubted" (p. 13), how can he fail to find, regardless of all ratiocination, in the words of such an one the ultimate authority? What matter whether they be "command" or "advice?"

In Paul is found the essential "reproduction and development of the ethical teaching of Jesus." As Jesus' one command was "Love," so for Paul "Agapé," or caring, is the

master-key. Even in his attitude to the Mosaic law, Paul is fundamentally at one with Jesus. Professor Scott might well agree with Wernle: "Paul never knew Jesus during his lifetime, but nevertheless it was he who best understood him." A thorough sympathy and profound acquaintance with the great apostle's thought is revealed. With unerring skill he places his finger on the principles that underlie Paul's teaching. So far as historical fidelity is concerned, the picture of Paul is vastly the more accurate.

Dr. Scott has placed us all in his debt for this thoughtful and thought-provoking volume.

MORTON S. ENSLIN.

The Conversion of Anglicanism

THE CHURCH OF ENGLAND AND SOCIAL REFORM SINCE 1854. By Donald O. Wagner. Columbia University Press, \$5.25.

THIS is a well told story of the conversion of a great church to the cause of social endeavor. The author, while duly respectful to the Oxford group, evidently regards the Christian socialists headed by Maurice, Kingsley and Ludlow, as the chief inspirers of the whole later development. The starting point is placed at the year 1854, when the Christian socialists abandoned their organization. A better point of departure might have been found in Kingsley's "Proclamation to the Workingmen of England" of April, 1848. Dr. Wagner refers to this, but fails to note the significant fact that it followed immediately that epoch-making utterance, the Marx "Manifesto." Organized or unorganized, the Christian socialists and their disciples are much in evidence at every stage of this history.

The 'sixties and 'seventies saw the church faced by such national issues as drink and education. It is surprising to learn the extent to which Anglicans were then agitated over temperance reform. Some favored the Noble Experiment itself, but the majority held with Bishop Magee who preferred "England free" to "England sober." A general Church of England temperance society was formed in 1873. More far-reaching was the educational issue. The clergy were divided on proposals to enlarge a narrow curriculum. The idea that it was "not desirable to elevate the taste" of the working classes, since such refinement led to "dissatisfaction," "speaking in trade unions," and other evils, had its exponents; but the author makes it clear that though reform sentiment advanced slowly, churchmen showed in this matter a more progressive attitude than politicians.

The labors in the slums of the celibate sisterhoods fostered by Pusey and the contacts formed with the submerged class in East London by certain Christian socialists and other broad churchmen, opened the way for a new type of service. With Samuel Barnett's entrance into the Whitechapel district in 1873, Dr. Wagner's epic begins to move with cumulative interest. We read of the leadership of clergymen in the Friendly societies, in the Cooperative movement and in the fight for the recognition of trade unions; while they showed themselves relatively apathetic toward rural labor reform. It was in 1883 that Toynbee hall, mother house of the now worldwide settlement movement, was organized in the Oxford rooms of the present archbishop of Canterbury and launched under the leadership of Barnett. The Guild of St. Matthew, led by the irrepressible Stewart Headlam, took as its objective "to promote the study of social and political questions in the light of the incarnation." Dismissed from his charge, Headlam threw his energy into the Church and Stage

society, and took up the cause of the ballet-dancers. Although his exposition of "the moral, symbolic, esthetic and mythological value of legs" left Bishop Temple cold, his work for actors won the recognition of Irving and Forbes-Robertson. A different type of apostle was Henry Scott Holland of the Christian Social union, whom a friend described as always "going at full gallop as though the Holy Grail were just in sight."

In the later period the influence of the reform organizations permeated the whole church, and new agencies were continually replacing outworn ones in the promotion of reform. The church has so far changed that today some of the bishops are "agitators"; but while much has been achieved, the alienation of the workers has not been overcome.

This book may be criticized for its exclusion of any treatment of currents from non-Anglican sources affecting the church, and for the omission of all reference to the influential propaganda fiction of the period; but these limitations have enabled Dr. Wagner to plough his selected field the deeper. More appropriate is the criticism that he deals too much with agencies and too little with results. Yet it is a book of unusual merit and, while conceived in the pure spirit of history, should prove very useful to ministers and social workers. Dr. Wagner is to be congratulated on having preserved through the tasks of research the precious quality of humor. The book is well printed, but with impish mirth the proofreader has turned "rectories" into "restories" on page 18.

JOHN T. MCNEILL.

The Preacher as Prophet

THE PROPHETIC MINISTRY. By Francis J. McConnell. The Abingdon Press, \$2.00.

THE ANNUAL lectures delivered at Yale university on the Lyman Beecher foundation constitute the most important American contribution in the field of homiletics. This year the lecturer was Bishop McConnell. He took as his subject "The Prophetic Ministry," references to which have been made in a majority of the lectures in this course since 1872, but which is now given discriminating and ample treatment. The lectures are unified by constant reference to one proposition: that the task of the prophets was to hold religion and morality together; that is, to keep religion moral. This function interprets the prophetic office and explains the activities of the prophets.

The first chapter discusses this proposition fully and holds one's sustained interest. The prophets dealt always with human values and laid ceaseless emphasis upon the worth of the individual. The second chapter sets forth the prophetic idea of God, especially dwelling upon the significance of the covenant with its revelation of the sacredness of obligation. God may be depended upon to keep his word. The formative value of that truth in religion is well brought out. Therefore, the prophet always attempted to bring moral insights into the thought of God.

The third chapter discusses the prophet and mysticism. Bishop McConnell contrasts the experiences of the prophets with many examples of "rapture in God." "The prophetic vision of God was filled with a definite content and had a moral meaning." Readers will find themselves questioning whether full justice has been done to the reported experiences of the mystics. Bishop McConnell knows how to use the turn of irony effectively, as when he says: "As a matter of fact, mystics are never so lost in the divine that they forget who it is that is lost."

The fourth chapter contains the most valuable study for the modern minister. It is a contrast between the prophet and the priest. The lecturer includes under the category, priest, "the official guardians of the church as an institution." This is a rather wide extension of the term. It includes all the functions of administration in the category of priest. Granting this extension of idea, the two functions are clearly compared and the supremacy of the prophet is clearly established while the necessity of the church is steadfastly maintained.

The fifth chapter, entitled "Prophets and Kings," gives Bishop McConnell the opportunity to speak again, as he has often done, concerning the place of the church and the message of the ministry in the social and political field. Occasionally, even in a formal lecture a sentence such as the following glows and bites: "What I mean is that when the industrial or political leader sees an ecclesiastical prophet waging war against the iniquities of the industrial system he feels aggrieved that the prophet is not devoting his whole time to the saving of precious souls, but when he learns that the prophet has changed his opinion and is hailing the industrial system as an agent of righteousness, the industrialist pronounces the prophet a statesman. On the other hand, when the ecclesiastical leader, devoted to an established order, sees his brethren questioning that order he recalls them to the saving of individual souls. They are at liberty to scamp the soul-saving quite considerably if they shout loud enough for the approved order."

The place of the prophet in the progress of the race is discussed with clarity, balance and optimism in the sixth lecture. The seventh chapter is a study of the perils of prophecy and faces the facts in history and contemporary life courageously. The last chapter is a compelling study of Jesus as a prophet.

Manifestly, these lectures have two distinct values: an interpretation of the ancient prophets; and a body of suggestions to those who are their successors in the prophetic office today. Bishop McConnell, with fine pedagogical instinct, does not attempt to point the moral in his historical studies. No modern minister, however, who conceives of his work in the prophetic sense can fail to be stimulated, cautioned and encouraged by the historical study. The applications to his own personality and situation he will make for himself. One feels like asking seriously, Do the churches treat their ministers as prophets? Where is the record by which the prophetic values of a modern minister may be found? Do the annual statistics in the year books help us? The revival of a prophetic ministry depends in no small part upon the churches which, when their ministers ask bread, do not give them a stone.

OZORA S. DAVIS.

The Scientist Discovered as a Person

PERSONALITY AND SCIENCE. By Lynn Harold Hough. Harper and Brothers, \$2.00.

IT IS STRANGE—yet not so strange—that nature has been so long looked upon as the foe and barrier of mind, instead of the inexhaustible field of its exercise and expression. This misconception, leading to the false oppositions of realism *vs.* idealism, materialism *vs.* spiritualism, science *vs.* religion, is slowly but surely giving way before a truer understanding. The scientist, following Huxley's famous formula, sits down not before a fact but before a phenomenon; it becomes a fact only after his mind has made it such. Science is not a transcript of nature, but a transformation of nature into the realm of mind. Personality recreates the flooding mass of phenomena and makes of it a cosmos, wherein personality

finds personal meaning, in communion with Supreme Personality.

Recognizing this fact with clarity of vision, and stating it with his customary skill, Dr. Lynn Harold Hough, in this volume of Ayer lectures, has made a distinct and timely contribution to the better understanding of the relation of personality to the objective world by showing that the scientist makes his discoveries and his conquests only as a mind, a person. The task is admirably done, considering the narrow scope within which it is confined. There is necessarily but little interpretation of the meaning of either science or personality. The latter is too closely identified with the "darting mind" which is at best only an instrument of the moral selfhood which is the essence of personality. It would have added much to the discussion to have described some of those high moral qualities which so markedly characterize the true scientist—e.g. integrity, patience, loyalty, humility. The fellowship of scientists also affords a fine example of true personal relationships in devotion to a common cause.

The rapid survey of the conquests of science in the first two chapters of the book is interesting and dramatic, but it is only as Dr. Hough enters the realms of ethics and art, in the later lectures, that he is fully at home and that his style—which is an excellent servant but a bad master—becomes thoroughly committed to the great convictions and ideals which stir him and communicate themselves to the reader. Here also his wide knowledge of contemporary literature serves him well; for he is both artist and critic.

One lays down this discerning book with deepened conviction that "the scientist transcends the machine—he has to transcend it in order to discover it," and that "personality is the ultimate reality of the universe" and "spiritual control is the final fact of existence." Refute it who can!

JOHN WRIGHT BUCKHAM.

The Gospel of the Full Dinner Pail

JESUS AND THE AMERICAN MIND. By Halford E. Luccock. The Abingdon Press, \$2.00.

OUR American heritage has come to us from two particular sources—puritanism and pioneering. Both have had the effect of making "getting on" the primary objective of the American mind, according to Professor Luccock. Our religion is more akin to the Old Testament doctrine, therefore, that righteousness pays dividends in cash and conversely that the possession of things is evidence of righteous living, than to the New Testament doctrine of the supreme worth of persons. If our real religion is that body of beliefs or principles in accordance with which we habitually react to situations as they present themselves to experience, then prosperity is the typical American religion and methods of promoting it are our gospel. Providence and prosperity are, in our thinking, the obverse and reverse of the same idea—a numismatic description not at all foreign to the practices of a people who measure things in terms of the money mart.

Externalism, prosperity, standardization in thinking as well as in the things that are meant to serve life, the creation of new desires through salesmanship—these besetting sins of our philosophy of "getting on" without reference to the consequences our success produces in the character of the people, have rendered the church impotent spiritually in the presence of the problems of our time that cry out for solution. The church has come to have a pathetic faith in generalities, to discount realistic thinking, to accept the present social order as something to which it should adjust rather than change, to

spend its moral force in dealing with problems of individual morality to the neglect of social abuses and sins, to emphasize worship since it provides an escape from the duty of facing the ethical consequences of our faith, to have an overweening confidence in ecclesiastical machinery and organization, and so to find itself unable to communicate an experience of God. A more caustic indictment of the church has never been penned than this; caustic, yet couched in the restrained language of the scholar, who does not need to indulge in rhetoric, because he is possessed of his facts and so is sure of his ground.

The American mind therefore needs to be called back by the prophets of religion to the three things that really have distinguished America and set her off from other nations: the spirit of adventure, belief in democracy, and appreciation for personality—all in terms of the Christian gospel. It is a large order and the complacency of the many may nullify its appeal, but to the real prophet of the Lord here is an objective calling for the highest statesmanship.

Professor Luccock has written a real book—one that will challenge thought and stir the emotions and energize the will. Such a book has been long overdue.

W. A. HARPER.

Books in Brief

THE SANTA FE TRAIL. By R. L. Duffus. Longmans, Green & Co., \$5.00.

THE test of a book about places is to read it in the midst of the scenes which it describes. Submitted to this test by the literary editor during his September vacation, Duffus's book stood up wonderfully well. It gave added meaning to the modern motor counterpart of the old trail, and was a congenial companion during evenings at Taos—which was the original terminus of the trail and the focal point for the converging caravans from the Missouri river and Chihuahua a century before it became the haunt of artists. The commerce of the prairies and the meeting and mingling of Anglo-Saxon and Hispanic cultures in the southwest afforded one of the most romantic chapters in American history. It is narrated here with full appreciation of its picturesque quality as well as its historical significance, without the superficial sentimentality to which the theme rather easily lends itself, and with a solid basis of knowledge both of the events and of the country.

SPIDER KIN. By Forman Brown. Robert Packard & Co., Chicago, \$1.00.

The list of magazines in which these poems have appeared is made up chiefly of periodicals other than those of widest circulation and greatest prestige. Perhaps the "quality list" is chary of experimental verse, and one must turn to less known magazines for the best poetry in the modern manner, as Mr. O'Brien says we must for the best short stories which do not merely cast new metal (or salvaged and re-melted junk) into old molds. These poems are fresh, forceful, imaginative, interesting. To say that now is no startlingly original judgment, for those whose business it is to assess the merits of the newer poets have already decided that Forman Brown is one of the best of them.

CALIFORNIAN INDIAN NIGHTS ENTERTAINMENTS. Compiled by Edward W. Gifford and Gwendoline Harris Block. Arthur H. Clark Co., \$6.00.

Entertaining they are, these creation myths and stories of man's adventures in the land of the sky, the land of the dead

and the land of animal people. All early peoples ask, with a curiosity as eager as that of the most diligent scientist, How did things get this way? What makes the flames dance, and the white water boil below the cataract, and what is over the sky-line? But they have their own way of seeking answers to these questions. It is the way of the imagination. And the answers make sense, more or less, to one who starts with the hypothesis that the world is peopled with spirits, that everything is alive, and that men and animals are closely akin. It made a very interesting world, even if whimsical and difficult to live in. But these stories are more than interesting. Collected and classified by two competent anthropologists, they are valuable material for students of pre-literate peoples, of human nature generally, and of religion.

A VAGABOND IN BARBARY. By Harry L. Foster. Dodd, Mead & Co., \$3.00.

Foster is an inveterate vagrant. He has wandered in strange and sometimes trackless places and brought home pleasing tales of his travels. This time he keeps, more or less, upon tourist routes and modestly disclaims any real adventuring. Still, a journey through Morocco, Algeria and Tunisia is not quite as tame as a week-end trip among the cathedral towns of England. He is more interested in people than in scenery and, for one who does not profess to be much more than a casual traveler, he gathers a great quantity of interesting and apparently authentic information about the common life, about the French colonial administration, about Mohammedanism as it is practiced in North Africa, and about the nervous frontier where French and Italian ambitions face each other among peoples who only sullenly submit to either one of them.

STUDIES IN MATTHEW. By Benjamin Wisner Bacon. Henry Holt & Co., \$5.00.

Having already published critical studies of the other three gospels, Professor Bacon takes another step toward completing the foundation for that "Life of Christ" which is the goal of all study of these records by presenting this exhaustive study of the sources and structure of the first gospel. Part of his purpose is to prove, as is already generally agreed, that it was not chronologically first but is in reality a secondary source. A further study of the fourth gospel, early publication of which is promised, will complete the critical foundation. Serious students of the documents will find these 500 pages of solid erudition deserving of their careful attention. The new translations are especially important.

THE SECRETARY'S HANDBOOK. By Sarah Augusta Taintor and Kate M. Monro. Macmillan, \$3.50.

The secretary who knows all that she can learn from this book will probably be better equipped than her boss in the matters of spelling, punctuation, diction, the correct use of words, and the fine points of grammar and rhetoric. And besides all that, it contains instructions for a wide variety of secretarial activities, such as filing, indexing and the preparation of manuscripts for the printer, not to mention several responsibilities which few secretaries ever have thrust upon them. But if you should want your secretary to write up the minutes of a stockholders meeting of a mining company, or a petition to the mayor and city council for the extension of a bus line, or a letter to the eldest son of a British duke, or a citation of Colonel Lindberg for an honorary LL.D., you can put this book in her hand and set her to work with full confidence that she will at least have good models to follow. It is, in short, an extraordinarily complete and satisfactory manual of both the lower and the higher secretaryship.

CORRESPONDENCE

This Amos an' Andy World

EDITOR THE CHRISTIAN CENTURY:

SIR: Seated last night at the radio, sleepy enough for bed, my fingers fumbling idly to see if there were something worth while on the air, I was suddenly interested in hearing the introduction of men before a great assemblage of people. Following the introductions, we heard some grand opera numbers, and then, to my delight, I heard introduced as speaker President Glenn Frank of the University of Wisconsin. I was not sleepy at all now, and settled back to enjoy that wonderful address. It started off in perfect manner, but I do not know how it ended—except that it must have continued in the same way—for just as he got to his second point—"We will have to beg your pardon but ——— Wednesday night, October 22, Amos an' Andy in person."

I have a suspicion that is an indication of some kind if the right person set his mind to finding out what it is.

Salina, Kan.

GEORGE M. BOICOURT.

Methodist Home Mission Funds

(See editorial on page 1334)

EDITOR THE CHRISTIAN CENTURY:

SIR: We are interested in the editorial in your issue of September 24, referring to an article by C. S. Brown, charging that home mission boards are dishonestly raising money for one purpose and spending it for another; and in your statement that "no one questions the validity of his contention that the basis of appeal for mission money, in the major denominations, is at variance with the basis of expenditure." In order that there may be no misunderstanding at this point, we would say that, so far as the board of home missions and church extension of the Methodist Episcopal church is concerned, we, the undersigned members of the departmental council of the board, wish, not only to question but, clearly and unequivocally, to deny the validity of such an assertion.

Not to take undue space in your columns, we would call your attention to the following facts: For the presentation of the claims of home missions to the people of Methodism, we are almost entirely dependent upon Methodist pastors, district superintendents, and bishops, as we have no staff employed for that purpose. It is, therefore, pertinent to note that these gentlemen have quite an adequate opportunity to know of the nature of home mission expenditures.

The "programs" for the expenditure of Methodist home mission funds are written, district by district, each year, not in the office of the board, but on the field, at a joint conference of the district superintendents (who will bear a major responsibility for raising the funds), and representatives from the office of the board. That tentative program is then presented to a conference board of home missions and church extension made up of representative pastors and laymen who have been elected to the body for that particular purpose. The said program must be approved by that body or modified until it does meet such approval. This program prepared, studied, and approved on the field itself is sent to the office of the board, where it is examined by a committee of the board, made up of representative pastors and laymen from different parts of the country. If it is there approved, it goes finally to the full session of the board, where it must be voted before becoming operative. Each year a full statement of appropriations by districts is published. This in itself is reasonably revealing as one would hardly expect an appropriation to rural Maine to be used for Mexican immigrant work, or an appropriation to New York city to be devoted to work among American Indians. Because our home mission programs are created, discussed, and approved before they come to the board, at all, by the very people who raise the money to make them possible, we cannot discover the basis for your rather amazing charges of dishonesty in the matter.

Further than that, it has been the custom of the board for years to make analyses of its expenditures by types of work. These appraisals have been repeatedly published in chart and leaflet form, and have been given the widest possible circulation. The latest study shows the following distribution of the expenditures of our board by types of work:

Rural communities	11.21 per cent
Frontier territory (also largely rural) ..	8.80 per cent
Mountaineers of the south	2.00 per cent
Polyglot groups	15.50 per cent
Newer immigration	8.52 per cent
Older immigration	3.23 per cent
Strategic city and suburban fields	15.70 per cent
Porto Rico and Hawaii	3.17 per cent
Industrial groups	8.55 per cent
Negro work	8.47 per cent
Goodwill industries	2.10 per cent
Evangelistic work	2.21 per cent
Leadership training	5.50 per cent
Cooperation with other agencies	1.74 per cent
Administration expenses	3.30 per cent

An analysis of our expenditures for the current year might show some slight variations from these percentages, but in general the same distribution of funds holds. These figures are released for publication in any form by The Christian Century or any other publication desiring to use them.

It should also be noted that once each year our board appears before a rather exacting committee of our World Service commission, no member of which is connected with our board, and there presents a detailed interpretation of askings for home missionary work for the ensuing year.

In addition to these various processes in surveying, studying, and approving local church needs, whenever funds are administered for buildings, the appropriations of the board are subjected to a further scrutiny by a committee of six ministers and six laymen after the officers of the local church, the pastor, and his district superintendent have submitted their full statement as to facts and needs.

With respect to designated gifts, it should be said that every dollar of designated money goes directly to the cause for which the designation is made without any deduction for administrative or other expenses.

We make no claim that our home mission money is being expended with 100 per cent of wisdom, but as members of the staff of one home missionary agency, we are willing to assert that we are sincerely striving to use the modest funds made available for us in a way to extend most effectively the influence of the Christian religion in America, and so far as possible to make religious ministry available for the enormous multitude of people who, without the aid of something corresponding to home missions, would be entirely without such ministry.

We trust that you can give this communication in its present form in the correspondence columns of an early issue of The Christian Century. If this cannot be done, kindly print it in a similar set-up in your advertising columns, and send statement.

Philadelphia, Pa.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Celebrate Quarter-Century Service of Dr. Tipple at Drew

Oct. 23, at Drew theological seminary, was given over to the celebration of the 25 years of service of its former president, Dr. Ezra Squier Tipple. Dr. Tipple was first connected with Drew as professor of practical theology, and from 1912 to 1929 served as president, being succeeded last year by Dr. Arlo Ayres Brown. Among the speakers who had part in the anniversary program were Dr. Lynn Harold Hough, Dr. R. H. Stafford and Bishop W. F. McDowell.

Bishop Lawrence Consecrates Dr. H. K. Sherrill

The sermon at the consecration of Dr. Henry K. Sherrill as ninth bishop of Massachusetts—in Trinity church, Boston, Oct. 14—was preached by Bishop Lawrence. In closing, he addressed the new bishop as follows: "For 18 years I have known you as a student, curate, chaplain, rector. These others here have known you also, and we have all followed you and your constant growth in ability and character. You have won our affection by your simplicity, directness, cheerfulness, and solicitude for those in trouble. It was as natural as it was gratifying that the diocese with one acclaim should call you to be its chief shepherd. You have our prayers, our support, and our loyal service."

Abbe Dimnet Will Not Debate with Darrow

Ecclesiastical authorities of the archdiocese of New York have declined to give permission for Abbe Ernest Dimnet, French priest, author and lecturer, to debate with Clarence Darrow, Chicago lawyer, on the subject, "Is Religion Necessary?" Late reports advise that Dr. Nathan Krass, rabbi of Temple Emanuel, New York city, will oppose Mr. Darrow in the debate, which will be held Nov. 15, at Mecca temple, New York city.

John Haynes Holmes Names "Five Greatest Jews of History"

The editor of the Jewish Tribune asked Dr. John Haynes Holmes, of the Community church, New York city, to prepare a list of the five greatest Jews of history. Dr. Holmes, making his selection on the basis of character, intellect, moral idealism, spiritual vision and universal scope and range, offers the following names of the five leaders, according to his estimate: Moses, Isaiah, Jesus, Spinoza, Karl Marx. Of Jesus, Dr. Holmes says: "Thirdly, I name Jesus, whom I reverence as the greatest spiritual genius in human history—as unapproachable in the realm of the spirit as Shakespeare is in the realm of song. In saying this, I am not thinking of Jesus as divine, but only as human. I am classifying him in my mind not as a Christian, but as a Jew. Indeed, it gives me a certain satisfaction to include the name of the Nazarene in my list of 'greatest Jews,' for thus I am able to make plain my thought that Jesus is rightly to be remembered and acclaimed as a son of Israel. Jesus's blood was Jewish blood. He re-

mained to the end a member of the synagogue and neither tried nor desired to found the church. No man would have been more surprised that his life and thought had led to a separatist movement in Judea. Christianity, as a matter of fact, stems from Paul and not from Jesus or even Peter. The Nazarene therefore belongs to the Jews as incomparably their

greatest son. Let them claim him and use him as their own!"

Presbyterians Receive Large Gifts from Estate

Mrs. John S. Kennedy, a devout member of the Presbyterian Church in the U. S. A., died recently and it was found that by her will she had bequeathed her

British Table Talk

London, October 12.

YESTERDAY the dead of the R-101 were carried from Westminster hall to Euston, from which station they were taken to Cardington. A week before they had looked down upon the city as they

Homage to The R-101 set out upon their last journey. The country has seldom been so deeply moved. An endless procession passed on Friday through Westminster hall, where they lay in state, and the streets of London were silent as the long line of wagons with the memorial wreaths passed onward to the somber gateway of Euston to the music of the Welsh Guards playing the requiem of Beethoven. At Cardington, the home of the R-101, they fitly found their last resting place. A brilliant journalist, writing of Saturday's homage, says: "It was a strange thing to see London without a smile all the way; London stricken with a silence that made the London roar seem like a wall built round the streets of sorrow." Already the unclosed question is being asked: Is there a future for such lighter-than-air ships? Reverence for the lost pioneers will not silence such doubts. Nothing will ever take from the honor due to this band of gifted and fearless men, but the question is one to be solved by the cold and merciless tests of science.

* * *

Dr. Norwood, Lambeth, and the Congregational Union

The Congregational union, like the Lambeth conference, is an advisory body, but it does not express its mind in reports such as Lambeth gives every ten years to the world, and its chairman is free to speak for himself without committing the union. Dr. Norwood spoke critically of the Lambeth report, dealing with its judgments on reunion, on war and peace, and on birth control. Upon none of these matters did he discover the courageous lead which he looked to the bishops to give. He is a greatly-honored teacher and leader among the Congregationalists, but it would be a grave mistake to imagine that on all these issues he speaks the mind of the Congregational union. That union, so far as I can remember, has never gone so far in its public assertions on war and peace as Dr. Norwood would go; he has now pledged himself to the complete pacifist attitude. . . . The center of interest in the meetings of the Congregationalists at Southend was found in the preparations for the centenary of the union in 1931. Many stirring speeches were made. Dr. Selbie, with characteristic directness, called the Con-

gregational churches to ask what they fundamentally stood for. Their conception of God was the thing that mattered, and they had never yet arrived at an utterly Christian conception of God. "We have never yet come within 1,000 miles of a real human brotherhood," he added. He recommended that every church meeting should become an experience meeting. Other speakers added their counsels, and I hope and believe the result will be a serious awakening in these churches.

The Church Congress At Newport

Among the varied papers read before the Church congress, which also is an advisory body, some mention should be made of the session dealing with reunion. That true and wise supporter of all that makes for fellowship, the bishop of Chichester, spoke on "Hopes and Risks." He dealt one by one with the relations between the Anglican church and the free churches, the orthodox and Rome. He laid stress upon the world-view put forward at Lambeth—a section of the report which has been strangely overlooked. (One sometimes wonders whether in these busy days people take the trouble to read to the end of documents.) The hope which is there expressed is that of a visible international Christian fellowship, based not only on the existence of the right spirit between the churches but on an agreement on vital principles. A bold speech followed from the Rev. Paul Gibson, principal of Ridley hall. He claimed that the Anglicans had tested and enjoyed episcopacy, and had a right to claim that this heritage should be part of the United Church in South India which should have a constitutional episcopacy. He added: "In spiritual power and worldly expansion God has blessed the free churches. In the centuries of their development they have proved that episcopacy is not an essential to the existence of the progressive life of a church. This truth must rightly be considered as their spiritual re-discovery, which must be handed on to the united church as it is started on its career as a constitutional episcopacy. The problem is whether Anglicans can freely accept this truth." This is indeed the problem. For the present it is well that it should be so boldly stated.

Laymen in Theology

Prof. C. H. Turner of Oxford has died at the age of 70. He was Dean Ireland's (Continued on page 1363)

estate, valued at approximately ten million dollars, to church and charitable objects. The board of foreign missions gets \$575,000 cash and one-fourth of the residue after certain charitable bequests are deducted. The board of ministerial relief receives \$200,000 and the woman's board \$100,000.

Death of Dr. Robert D. Wilson,
Presbyterian Leader

Dr. Robert Dick Wilson, for many years

a professor of the Bible in Princeton seminary, but who about a year ago led the opposition movement to Princeton in the

organizing of the conservative Westminster seminary, died in his 75th year in Philadelphia, Oct. 12. Dr. Wilson gradu-

Special Correspondence from Pittsburgh

Pittsburgh, Pa., October 24.

PROGRESS is being made in our city toward interdenominational understanding. Trinity cathedral, Episcopal, seems to be the clearing house for Pro-

testant good will. Bishop Alexander Mann is carrying forward the series of weekly noonday meetings inaugurated about five years ago by Dean Kammerer. These services are quite well attended each Wednesday noon, the service lasting from 12:30 to 12:50. Beginning with Oct. 15, this year, the preachers are as follows: Oct. 15, Carl August Voss, German Evangelical Protestant church; Oct. 22, John Ray Ewers, East End Christian church; Oct. 29, Albert E. Day, Christ Methodist Episcopal church; Nov. 5, Hugh T. Kerr, Shadyside Presbyterian church; Nov. 12, Carl Wallace Petty, First Baptist church; Nov. 19, Clarence E. Macartney, First Presbyterian church; Nov. 26, Rt. Rev. Alexander Mann.

Longest Pittsburgh Pastorate

Dr. W. I. Wishart has been pastor of the Eighth United Presbyterian church, Perrysville avenue, for 40 years, and he still seems like a young man. In April, 1890, while he was still a student in seminary here, a year before graduation, he was chosen pastor of a newly formed church, having at that time only 15 members. The present active membership is 1,050 but during these years Dr. Wishart has personally received 3,059 members into this church. This illustrates the procession to which a Pittsburgh preacher ministers. The average attendance at his Sunday school last year was 610, including a large class of men taught by Judge McNaugher. Dr. Wishart had the honor of being moderator of the general assembly of the United Presbyterian church in 1925, and he has been president of the Pittsburgh council of churches for 14 years. He comes of solid Scotch ancestry and is a preacher of power, as well as a prophet of social and civic righteousness. He is one of the outstanding forces for good in our city.

Downtown Church Celebrates 25-Year Pastorate

Dr. Carl August Voss celebrated the 25th anniversary of his pastorate in the "Golden Triangle" on Oct. 21. The church has had one of the longest titles of any church in our city—"German Evangelical Protestant (Smithfield) church"—until merged recently into the Congregational fellowship. The German church owned very valuable property at the corner of Smithfield and Fifth avenue, in the very heart of Pittsburgh's business district. This corner was sold recently and with part of the proceeds a new church costing exactly \$700,000 was built. Its impressive spire rises among the skyscrapers of the Golden Triangle. (It is stated, on good authority, that more wealth is to be found in this relatively small section, at the point between the junction of the Allegheny and Monongahela rivers, than in any other similar section of the world, New York and London notwithstanding.) When Dr. Voss became pastor in 1905,

(Continued on next page)

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ated from Princeton in 1875, and completed his education at Western seminary and at the University of Berlin. He taught for a while at Western, but came to Princeton in 1900 as professor of Semitic philology and Old Testament criticism.

Three New York Presbyterian Churches Are Honored

The presbytery of New York has again granted distinguished service awards: they go this year to Madison Avenue church for its adult school of religion held during Lent, 1930; to Calvary chapel on Staten Island, the Italian department of Calvary church, for securing a parish hall; to Riverdale church for its efforts in missionary giving.

Oklahoma Presbyterian Synod Disapproves Military Training

The synod of Oklahoma of the Presbyterian church, U. S. A., assembled in Muskogee, Oct. 7-9, unanimously adopted the following resolution: "That the synod of Oklahoma of the Presbyterian church, U. S. A., go on record as disapproving military training in any state school, and that we ask the board of regents of the state

PITTSBURGH CORRESPONDENCE

(Continued from preceding page)

the congregation numbered 283 members; since that time he has received 1,401 and the present membership is 1,143. Four hundred twenty-six are enrolled in the Ladies aid society, 232 in the young people's activities, 180 babies are on the cradle roll, 137 in the men's club, and there is a Sunday school enrollment of 852. Dr. Voss received his doctor's degree from the University of Pittsburgh in 1909. Many honors have been conferred upon him and he is widely sought as a preacher. He has never entered, to any large extent, the lecture field, confining his energies almost exclusively to preaching and to social services. He is a leader in Pittsburgh in charitable work. Messages of felicitation were brought from many representative churches.

* * *

Secrets of a Long Pastorate

In his closing speech at the celebration Dr. Voss said that his tenure of office was due to three things—tact, sympathy and fidelity. These traits he insisted were possessed equally by congregation and pastor. The great church was filled with worshipers at this service and one felt that the interdenominational good-fellowship was both hearty and real. Among the Protestants of Pittsburgh significant progress is being made toward better understanding and closer cooperation. Dr. Voss carries his years lightly, his eyes flash, his cheeks are pink and his step has the springiness of youth. Among the kind things spoken on the anniversary occasion one gladly remarked the frequent mention of the valuable contributions made to this truly great pastorate by the minister's wife. Dr. Voss has not only held the fort but he has built up a powerful congregation in the very heart of Pittsburgh's banking and department store section, while other churches fled to the suburbs. His work is highly significant.

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AMERICAN JUNIOR CHURCH SCHOOL HYMNAL compiled by Edward R. Bartlett, D. D., Professor of Religious Education, DePauw University, assisted by Dean R. G. McCutchan, Mus. D. DePauw School of Music.

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Special Correspondence from Japan

Tokyo, October 4.

THE latest visitor to Japan is Dr. A. L. Warnshuis, secretary of the International missionary council, who at present is starting in on a series of conferences with representative Christian bodies. Although Dr. Warnshuis has come this time without any special instructions,

Two Commissions Coming

and without any definite "mission," discussion in the various groups with which he meets centers around two commissions which are shortly to be sent to Japan from abroad. One of these is the Laymen's missionary inquiry, an independent project for the study of missionary work instituted by a group of American laymen. In the near future, a "fact finding commission" selected by the Institute of Social and Religious Research will visit Japan, China, and India, for the purpose of carrying on a thoroughly objective survey of missionary conditions in those countries. The facts brought out will be later "appraised" by a commission of eminent Christian men and women. The other commission, which is expected next year, is a group of leading educators from the United States and England, who are coming at the request of the National Chris-

tian council to survey the Christian educational work of the country, especially with respect to its future maintenance and development.

Japanese Religious Organizations

Most American Christians are astonished when they are told of the extent to which Christian organization has gone in this country. On my desk at the present moment are communications from the National Christian council, the Christian educational association, the Kingdom of God movement, the National Sunday school association, the Christian conference on social problems, and the Religious education association. There are many others. All of those mentioned above are interdenominational in scope and thoroughly Japanese in character. In some of them missionaries sit as delegates, in all of them missionaries are welcomed, but have no vested rights. The Christian social problem conference will hold its annual meeting this month. The following themes will be discussed: "Problems of Social Thinking," "Unemployment," "The Rural Problem," "Mutual Aid Associations." Popular interest will probably center around the two lectures by Toyohiko Kagawa on "Christianity and the Current of Modern Thought" and "The Downfall of the Middle Class and the Mutual Aid Movement." Cooperatives and mutual aid societies as forms of economic relief are appealing more and more to the Christian socialists of this country.

The National Census

The second decennial census of the nation has just been taken, but several months will elapse before the results, even in a general way, can be made public. The enormous task of numbering the people was accomplished almost within the

(Continued on next page)

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the speakers at the World's Y. M. C. A. conference, at Cleveland, next August. Dr. Kagawa has recently been compelled to forego much public speaking because of the condition of his health.

American Interracial Seminar

The American interracial seminar re-

JAPAN CORRESPONDENCE

(Continued from preceding page)

bounds of a single day by an army of 250,000 clerks, who, promptly at 8 o'clock on the morning of Oct. 10, began calling at the households to collect the blanks which had previously been filled in by the householder. The national population is expected to jump from the 76,988,379 mark of the 1920 census to around 90,000,000. The metropolitan area surrounding and including Tokyo city was found to have a population of over 5,000,000, the movement from the center of the city to the suburbs being one of the chief characteristics of the past ten years. The census discovered in Tokyo over 1,700 persons who were described as "homeless," namely lepers, defectives, and other outcasts, who make their living by begging, and who sleep under temple eaves, in the shadow of bridges, and in public toilets. A wave of sympathy has started which probably will result in provision being made for the shelter of these destitute creatures before the cold of the winter sets in. The census also brought out the interesting fact that over 11,000 families (about 40,000 persons) inhabit houseboats on the rivers and canals that intersect the city of Tokyo. Without educational, religious, or social advantages, the children of these boat-dwellers are appealing to the hearts of a number of Christian workers, but as yet no adequate provision has been made for helping them.

* * *

Ratification of the London Naval Treaty

On Oct. 2, the long struggle between the government and the supreme military command was brought to an end by the emperor's ratification of the London naval treaty. It was followed by the resignation from the cabinet of Admiral Takarabe, the naval representative on the Japanese delegation at London, whose position as a navy man and a representative of the government has become increasingly difficult. His action in supporting the treaty even though it meant a break with his naval superiors, is highly commended by all. The ratification of the treaty is considered a triumph for constitutional government in Japan, where for years the supreme military command has been indeed supreme in its own sphere, in matters of defense not amenable to control by the cabinet. According to the papers, however, the big navy group have "only begun to fight." The supreme command is now bent on pushing through the diet a "supplementary naval program" to make up for losses in naval strength sustained by adherence to the London treaty. Their program calls for an expenditure of over 450,000,000 yen, whereas the government is insisting that half of the 520,000,000 yen saved by the treaty be applied to tax reduction.

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cently formed by a representative group interested in the improvement of race relations in the U. S. will hold its first session at various points in the south, Nov. 11-21. "Negro Progress in the South" will be the subject of discussion. Prof. Herbert A. Miller, of Ohio state university, is chairman of the seminar, Hubert C. Herring the executive director. More

than 50 persons have accepted membership in the committee of sponsors. The seminar is non-partisan and non-propagandist and will pass no resolutions favoring any particular proposal for the improvement of race relations. It aims to provide a meeting place for persons of a wide variety of experience who have widely different views as to what methods should be

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employed. The 1930 sessions are being held as an experiment. Among the cities which will entertain the seminar this sea-

son are Washington, D. C., Richmond, Va., Birmingham, Ala., Atlanta, Ga., Nashville, Tenn., and Hampton, Va.

10th Anniversary of Better Understanding Movement

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Special Correspondence from Washington

Washington, D. C., October 28. WITH more than 7,500 registered delegates in attendance, three great conventions of the Disciples church have just come to a close in the capital city. Constitution hall and the Washington auditorium, seating between them 10,000 people, are but three blocks apart. Both

were engaged for the entire period and simultaneous sessions were held in them with identical programs but different speakers. The international convention was held first. Mr. R. A. Long of Kansas City, a well known layman and generous contributor to his denomination, was the presiding officer. Perhaps the two outstanding features of this international gathering were the dedication of the new National City church and the launching of the pension fund. Most beautiful of all Washington churches is the general opinion expressed of the fine new edifice overlooking Thomas circle. Architect John Russell Pope of New York, whose genius has produced many notable structures, including Constitution hall and the Scottish

Rite temple in Washington, has in this latest creation built as fine a piece of ecclesiastical architecture as is to be found in America. Its glorious portal, its commanding tower, its worshipful interior are almost too exquisite for description. A vast throng estimated at more than five thousand people gathered at 6:30 on Sunday morning, Oct. 19, for the formal dedication. Throughout the previous week, noonday services had been held when pulpit, baptistry, choir and organ had been dedicated on successive days with sermons by leading men of the denomination. All Washington is proud of this magnificent structure.

* * *

Pension Fund Launched

The launching of the pension fund for ministers and missionaries was the other important feature referred to above. In the banquet rooms of six or eight of the leading hotels, delegates gathered to the number of nearly 5,000 for the noonday meal on Saturday, Oct. 18. At these simultaneous meetings the plan was launched amid great enthusiasm. Eight million dollars is to be raised within three years. Every constituent member of the denomination the country over is to be asked to contribute a definite sum each day toward this worthy enterprise. Dr. Abe Corey is the man selected to direct the enterprise. The addresses were of a high order throughout and harmony prevailed from first to last. The specter of debt hung over the gathering but that is not unusual these days. More than \$700,000 is the amount of the obligation which Rev. Stephen J. Corey, president of the United Christian missionary society, must find some means of liquidating. Discouragement however was something that did not seem to be in the atmosphere at all. Evidently our Disciple brethren feel that they can raise an eight million pension fund, pay off their debt and yet carry on a progressively constructive program, and believing this as they seem to, they probably will succeed. Rev. L. D. Anderson of Fort Worth, Texas, was elected president of this body for the ensuing year.

* * *

Youth's and World Sessions

The fourth annual youth's convention, which followed the international, was not largely attended, and yet it brought together a fine group of young people most of them from the nearby states. Rev. Robert Burns of Atlanta has been the efficient president this past year. For two years, Rev. Jesse M. Bader, of the department of evangelism, has been working indefatigably to bring about a world organization of the Disciples of Christ. His labors have borne fruit and this year the first world convention was held with Dr. Bader as its presiding officer. From 35 foreign countries they came, far-off Australia sending 40 delegates. Mr. John Wycliff Black, a layman and former member of parliament from Leicester, Eng-

(Continued on page 1364)

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Hebrew, of New York city, led in the celebration of the 10th anniversary of the Better Understanding movement, which was originated by that publication to counteract postwar passions, and which enlisted the cooperation of representative spokesmen of the three major faiths and eventually crystalized in the organization of the permanent commission on better understanding between Catholics, Jews and Christians in America. On the anni-versary evening speeches were broadcast from Dr. Henry Howard, of Fifth Ave-nue Presbyterian church, New York; Father Francis P. Duffy, of Holy Cross rectory, New York city, and Dr. Nathan Krass, rabbi of Temple Emanu-El.

Death of Rev. C. G. Clark, Former Archdeacon of Brooklyn

Rev. Charles G. Clark, formerly arch-deacon of Brooklyn and at the time of his death rector of the Church of the As-cension, Greenpoint, N. Y., died Oct. 17 as a result of a heart attack. Dr. Clark came from Connecticut to Long Island diocese in 1912 and during the years of his service there he ministered at St. Gab-riel's, Hollis; the Church of the Good Shepherd, Brooklyn, and for 12 years at St. George's, Brooklyn. He was elected archdeacon of Brooklyn in 1924 and served until the reorganization of the missionary work in the archdeaconry, when he be-came rector of the Church of the Ascen-sion.

Episcopalians of Long Island Broadcast Religious Messages

Beginning Wednesday evening, Oct. 25, and continuing for five weeks, the Long Island diocesan council is promoting a se-ries of broadcasts of addresses under the general topic, "The Value of the Church to Modern Life." The first two speak-ers were Bishop E. M. Stires, of Long Island, and Judge M. W. Byers of Brook-lyn. Rev. J. I. B. Larned, suffragan

BRITISH TABLE TALK

(Continued from page 1357)

professor of exegesis at Oxford and one of our leading theologians, and yet he re-mained a layman. To the general student of theology he was best known as the leading authority upon New Testament chronology, but he had a long roll of achievements in patriotic and New Testa-ment studies. It is sometimes overlooked how great a part laymen have filled and still fill in theological study. Baron von Hugel in the Roman church did more than anyone else to win the sympathetic understanding of non-Romans; he was more free than others, because he was a layman. Professor Peake, who guided in their student days, and not then only, the ministers of the Primitive Methodist church and did so much for the whole church, was a layman. Today there are men like Rendel Harris and H. G. Wood among the Friends, who enrich the whole realm of theological study. And if one were to look to the field of ecclesiastical statesmanship Lord Halifax has been an acknowledged leader for years of the catholic party. It would be a bad day for the church if such laymen were not to be found ready to serve the cause of godly learning.

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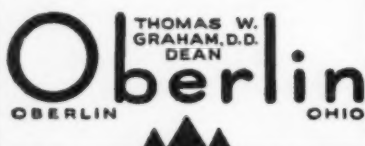
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bishop of Long Island, speaks Nov. 12; Dr. Lewis B. Franklin, of the national council, Nov. 19; Hon. Charles H. Tuttle, candidate for governor of New York, Nov. 26.

Episcopalian Layman Provides Boys' School for Delaware

About two years ago A. Felix du Pont, Episcopalian churchman of Delaware, offered to contribute a million and a half toward the cost of erecting a school for boys in Delaware. Bishop Philip Cook accepted the offer for the diocese. An additional gift was made by Mr. du Pont's sister, and the plan was carried through, being consummated on Oct. 14 with the opening, near Middletown, Del., of St. Andrew's church school. That date marked also the 10th anniversary of Bishop Cook's consecration, and the program was given added significance by an address by Rev. E. T. Helfenstein, bishop of Maryland, commemorating the anniversary.

Conditions in China Considered at Episcopal National Council

Chief among the subjects discussed at the meetings of the national council of the Episcopalian church held at Church Missions house, New York city, Oct. 8, 9, was present conditions in China, particularly with reference to the regulations of the Nanking government requiring the registration of all mission schools. Opinions had been gathered from the bishops of the church working in China; Bishops Graves of Shanghai and Roots of Hankow were present and offered information. The

problem faced was to save the church's schools for service to the people of China without subverting their purpose or destroying their character. It was decided at the council that it would be impossible to promulgate a uniform policy so far away from the scene of action; however, a clear statement of principles was issued, and the bishops in the field, in consultation with their councils of advice, were commissioned with responsibility for applying these principles to varying situations as they may arise.

Evangelist Kernahan Begins Boston Campaign

A. Earl Kernahan is conducting a visitation campaign in Boston, Nov. 9-21, under the auspices of the greater Boston federation of churches.

H. C. Munro Heads Adult Work of International Council

Harry C. Munro, formerly engaged in young people's work in the Disciples church, has assumed the duties of director of adult work and field administration of the International council. Mr. Walter D. Howell, well known in Christian Endeavor circles, who has been the director of field work for the International council for the past year, returns to his work with the Presbyterian Board of Christian education in Philadelphia.

Episcopalians Plan Preaching Mission for Washington, D. C.

Among the 35 missionaries who will speak in 35 mission centers in Washington,

WASHINGTON CORRESPONDENCE

(Continued from page 1362.)

land, was chosen as the next president and Leicester the place of the next meeting five years hence.

Psychiatrist-Minister Goes to Connecticut

Rev. Moses R. Lovell, for the last four years pastor of the Mount Pleasant Congregational church, has accepted a call to Waterbury, Conn., and will begin his work there Jan. 1. Dr. Lovell's work in Washington has attracted almost nation wide attention through the success of his life adjustment clinic, begun about three years ago. With a staff of able physicians, legal advisors and others, who give their services gratuitously, Dr. Lovell has been able to give help to a large number of people who were suffering from mental, physical and spiritual disorders. In his attempts to bring about a proper adjustment between people who feel themselves handicapped and the world in which they lived and worked, Dr. Lovell has done an original and outstanding piece of work. Washington regrets to lose him even though it be to the much more important work at Waterbury.

Change in Pulpit of Largest Church

Dr. W. A. Lambeth, pastor of Mt. Vernon Place Methodist church, south, transfers his field of service from Washington to the North Georgia conference, by order of the bishop at the recent conference. Mt. Vernon Place church, with 3,800 members, is the largest Protestant church in Washington, occupying a strategic

place near the heart of the city. Dr. W. A. Shelton comes from the southland to fill this important post.

Home Missions Conference Meets Next Month

The nation's capital year by year becomes more and more a convention city. The next large religious gathering to be held here is the home missions congress, Dec. 1-5, inclusive. This meeting is to home missions what the Jerusalem conference was to foreign missions. It will be a delegated body strictly with 500 delegates from 28 Protestant evangelical denominations. Calvary Baptist church will entertain the congress.

World Alliance Emphasizes Importance of Pact

The World alliance for international friendship brings to Washington such notable figures as Hon. Alanson B. Houghton, Hon. Jacob Gould Schurman, Right Hon. Arthur Meighen, Dr. John R. Mott, Dr. S. Parkes Cadman and others of world reputation. Their meeting runs from the tenth to the twelfth of November. President Hoover has consented to address the gathering. "Carry on with the pact" is to be the general theme of the congress. Voteless Washington will sit on the side lines throughout November 4th watching the rest of the country exert itself on the political gridiron. Some glorious day in the future, 500,000 expatriated citizens of the capital may have a chance to get into the game. In the meantime we shall have to content ourselves with reading the election returns.

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D. C., and towns in adjoining parts of Maryland, during the Washington diocesan preaching mission, Nov. 16-23, are a number of outstanding bishops of the Episcopal church. This movement, which is headed by Rev. Anson Phelps Stokes, chairman of the diocesan commission on evangelism, is designed to broaden the influence of the Christian church and to deepen Christian faith and life; it is an outgrowth of the Bishops' crusade, the organization of the "Seventy" under the leadership of Bishop Irving P. Johnson and the work of the College of Preachers, at Washington cathedral.

**Dr. Robbins on Staff of New York
Church of the Ascension**

Rev. Howard Chandler Robbins, former dean of the Cathedral of St. John the Divine, New York, has accepted the office of visiting preacher on the staff of the Church of the Ascension, New York, of which the present rector is Rev. Donald B. Aldrich, who succeeded there the late Dr. Percy Stickney Grant.

**Rev. Ernest Stires Goes to
Richmond, Va., Church**

Rev. Ernest R. Stires, of St. Thomas church, Bellerose, L. I., son of Bishop Stires, will succeed Rev. J. Yates Downman as rector of All Saints' church, Richmond, Va., beginning his new task Dec. 1.

**Karl Borders New Secretary of
League for Industrial Democracy**

Karl Borders, who has served for the past three years as assistant head resident of Chicago commons, and who is also a lecturer in the school of social service administration of the University of Chicago, has accepted the secretaryship of the mid-west division of the League for Industrial Democracy, and will open permanent headquarters in Chicago. He will continue his lectures at the university.

**Jersey City to Have Million Dollar
Church-Apartment Building**

First United Presbyterian church, Jersey City, N. Y., is to erect a 12-story church-apartment building, costing more than \$900,000.

**Catholic Women Fight Moral
Evils Sapping Home Life**

With the passage of 26 resolutions ranging from an indorsement of world peace to a condemnation of birth control, immoral dress and beauty contests, the national convention of Catholic women closed its annual convention meeting in Denver last month. The organization went on record as follows: opposing attempts to federalize education; opposing attempts at legislation for sterilization of the mentally deficient; urged an intensive study of family education to counteract teaching of birth control and companionate marriage; disapproved beauty and endurance contests; refused to lend sanction to any play or motion picture belittling religion.

**W. H. Johnson, President of Lincoln U.,
Lectures at Princeton**

Dr. William Hallock Johnson, president of Lincoln university, will deliver the annual series of lectures this year on the Stone foundation at Princeton seminary. The date of the lectures is the week of Nov. 17. His subject will be "Theism and Humanism." Dr. Johnson is well known as the author of works on apologetics.

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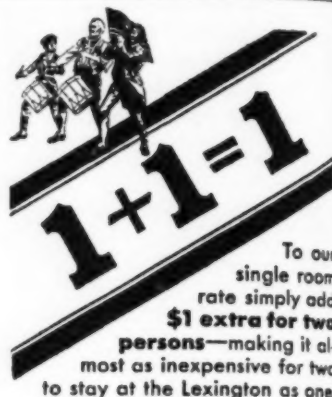
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The Business Girl Chooses, by Marion Lela Norris. Methodist Book Concern, \$1.00.
 Rabbinic Literature and Gospel Teachings, by C. G. Montefiore. Macmillan, \$5.50.
 Mary Baker Eddy, by Lyman P. Powell. Macmillan, \$5.00.
 The Turn Toward Peace, by Florence Brewer Boeckel. Friendship Press, \$1.00.
 Community Religion and the Denominational Heritage, by J. R. Hargreaves and others. Harpers, \$1.00.
 Al Capone, the Biography of a Self-made Man, by Fred D. Pasley. Ives Washburn, \$2.50.
 Big Business Girl, by One of Them. Farrar & Rinehart, \$1.00.
 Motives of Men, by George A. Coe. Scribners, One Dollar edition.
 I Will Not be a Fool, and Fighting and Winning, by Elsie Wren. Christopher, \$1.25.
 Under Seventeen: Sermons to boys and girls, by Charles E. Jefferson. Revell, \$1.50.
 Religious Education of Adults, by W. Edward Rafferty. Revell, \$1.50.
 Affirmations of Christian Belief, by Herbert A. Youtz. Macmillan, \$1.00.
 Joan of Arc, by M. D. Holmes. Winston, \$2.50.
 After Christianity—What? by Theodore W. Darnell. Brewer & Warren, \$3.00.
 Abe Martin's Broadcast, by Kin Hubbard. Bobbs-Merrill, \$1.50.
 The Prophetic Ministry, by Francis J. McConnell. Abingdon, \$2.00.
 The Management of Young Children, by William E. Blatz and Helen Bott. Morrow, \$3.90.
 Hinduism Invades America, by Wendell Thomas. Beacon Press, \$3.00.
 China, the Collapse of a Civilization, by Nathaniel Peffer. John Day.
 When the Brewer Had the Stranglehold, by Ernest Gordon. Alcohol Information committee, 150 Fifth Ave., New York, \$1.50.
 Many Captives, by John Owen. Lippincott, \$2.50.
 Christianity Past and Present, by Charles Guignebert. Macmillan, \$4.50.
 What Do Present Day Christians Believe? by James H. Snowden. Macmillan, \$2.50.
 Adventure in Money Raising, by Cornelius M. Steffens and Paul P. Faris. Macmillan, \$2.50.
 A Tale of a Tub, by Jonathan Swift. Columbia University Press, \$3.00.
 The Beginning of Critical Realism in America, 1860-1920, by Vernon Louis Parrington. Harcourt, \$4.00.
 Christian Ethics and Modern Problems, by W. R. Inge. Putnam.
 Sin and the New Psychology, by Clifford E. Barbour. Abingdon, \$2.00.
 Road Transport Operation—Passenger, by R. Stuart Pilcher. Isaac Pitman & Sons, \$3.00.
 Heredity, by F. A. E. Crew. Buddhism, by Kenneth Saunders. Great Philosophies of the World, by C. E. M. Joad. Marriage, by Edward Westermarck. The Black Death, by G. G. Coulton. Jonathan Cape & Harrison Smith, \$0.65 each.
 The King Disputed, by Trygve R. de Lange. Paul A. Herakind, 1505 Wisconsin St., Racine, Wis.
 The Puritan Mind, by Herbert Wallace Schneider. Holt, \$3.00.
 Procession of the Gods, by Gaius Glenn Atkins. Richard R. Smith, \$3.00.
 Laughing Boy, by Oliver La Farge. Houghton, Mifflin & Co., \$2.50.
 Walk in His Ways, by Amos R. Wells. W. A. Wilde Co., \$1.50.
 Christianity in Action, by John Timothy Stone. W. A. Wilde Co., \$1.50.
 Peloubet's Select Notes on the International Sunday School Lessons, 1931, by Amos R. Wells. W. A. Wilde Co., \$2.00.
 The Practice Story-Telling Class, by Frances W. Danielson. Pilgrim, \$1.25.
 The Mongolian Horde, by Roland Strasser. Jonathan Cape & Harrison Smith.
 The Cross in Symbol, Spirit and Worship, by W. F. Rothenburger. Stratford, \$2.00.
 Psychopathy and Politics, by Harold D. Lasswell. University of Chicago Press, \$3.00.
 1000 Evangelistic Illustrations, by Aquilla Webb. Smith, \$1.00.
 Greatest Thoughts About Jesus Christ, by J. Gilchrist Lawson. Smith, \$1.00.
 The Parallel New Testament, by James Moffat. Smith, \$1.00.
 What to Preach, by Henry Sloan Coffin. Smith, \$1.00.
 A Number of Things, by Edwin E. Slosson. Harcourt, \$2.00.
 Jesus and the Law of Moses, by Bennett Harvie Branscomb. Smith, \$2.50.
 The Teaching of Jesus on Human Relations, by John S. Hoyland. Cokesbury, \$0.50.

Sindiga the Savage, by Eric A. Beavon. Harpers, \$2.00.
 The Story of Religions in America, by William Warren Sweet. Harpers, \$4.00.
 All the King's Horses, by Margaret Widdemer. Under Seventeen: Sermons to boys and girls, by Charles E. Jefferson. Revell, \$1.50.
 Daily Digest of the Sunday School Lessons, 1931, by Amos R. Wells. W. A. Wilde Co.



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